

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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DECEMBER 9, 1939

## WHO'S WHO

JOHN LAFARGE, our associate best versed in international and interracial discords and amities, recognizes the historic fact that peace may be almost as ruinous as war; hence, it might be well to prepare for peace in time of war. His articles will appear in interrupted succession. . . . EVA J. ROSS has been in Europe since April, studying various Catholic Action movements. She is the author of *Fundamental Sociology*, treated in 698 pages, and is now engaged in preparing an exhaustive volume on the history of sociology. She holds degrees from the University of London, St. Louis and Yale Universities, and has been engaged in technical businesses in this country, London and Paris. . . . ARNOLD LUNN, when last we heard, was on his way to the Balkans and Palestine. The notes published this week were taken in Switzerland; we have more notes on Italy and the Serbs. He states: "My object is to give you the best picture in my power of what is happening, and not to write propaganda. . . . I am not artless enough to suppose that anything I could write would influence American opinion on the question of intervention. . . . It is for Americans to make up their minds, without our assistance, on the policy they wish to pursue. . . ." WILLIAM J. MCGARRY, editor of *Theological Studies*, engages in an effort to make clear the meaning of the feast of December 8. . . . A. M. SULLIVAN again contributes some of his thoughts on poetry which, as a hobby, he writes and radios, both in a charming manner. He may be heard weekly over WOR, and occasionally over the other major networks.

## THIS WEEK

COMMENT .....	226
GENERAL ARTICLES	
Peace Must Follow War—So Why Not Talk Peace .....	John LaFarge 228
England Adjusts Itself to Dread Routine of War .....	Eva J. Ross 230
A Glance at Germany Through Swiss Eyes .....	Arnold Lunn 232
School Taxes Penalize Catholics .....	Paul L. Blakely 233
The Sin of the Garden Is a Blot on All But Mary .....	William J. McGarry 234
CHRONICLE .....	236
EDITORIALS .....	238
South-American Neighbors . . . Rights . . . Duties . . . Loving Our Enemies . . . Saving the C.I.O. . . . And the A. F. of L. . . . The Forerunner	
CORRESPONDENCE .....	241
LITERATURE AND ARTS	
A Note on Left Wing Poetry.....	A. M. Sullivan 243
BOOKS .....	REVIEWED BY 245
Church and State.....	John P. Delaney
Orchard's Bay.....	Paul V. Farrell
The Rise of Integral Nationalism in France. ....	Patrick J. Higgins
The Living Tradition.....	John J. O'Connor
THEATRE .....	Elizabeth Jordan 250
FILMS .....	Thomas J. Fitzmorris 251
EVENTS .....	The Parader 252

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# COMMENT

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TWO immediate effects have followed from the storm of bombing and terror let loose by Russia over Finland. The plight of this brave and liberty-loving people has roused on both sides of the ocean that sense of "human solidarity and charity" which Pope Pius XII points to as basic to human society. It has likewise revealed the truth about Soviet Russia, as Hitler stood revealed by his alliance with Stalin. The last shred has been ripped off from Russia's pretence to "democracy," non-aggression, peace spirit, anti-imperialism. The Finns who are being slaughtered by Russian explosives are workers and peasants, and it is the Government of their own choosing which Stalin has singled out for destruction. For thinking men and women in this country, Stalin's pretences have a thousand times been exposed, but it seems to take a cataclysm like this to arouse unthinking millions to the naked truth. Our Government has made a diplomatic protest against air bombings, which will doubtless meet with the reception given to all such diplomatic protests. There is talk of breaking off those diplomatic relations which have never brought to the United States anything but trouble since they were initiated. One simple and obvious course, however, will have more effect than a thousand diplomatic procedures and will involve us in none of their commitments. Let our Government inform Mr. Stalin that we will no longer tolerate his political agents among us, the organized Communist party in this country and its recognized representatives in the shape of persons and publications. We can no longer consider ourselves sane if we flame with indignation over Stalin's treatment of Finland, yet invite his paid propagandists to address our American youth and urge them, amid cheers, "not to be snooty about the Soviet Union." Stalin has made his choice as to Finland. Let us make ours as to Stalin. Europe, including the Allies, will soon have to battle Soviet Russia.

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RIDICULOUSLY enough, or maybe appropriately enough, the very men who howl about Browder's right to shout in any school are the men who throw up hands in sanctimonious horror at the very idea of permitting God to whisper in the classrooms of our public schools. Give the platform to the Browders and the Kuhns and the Ku Kluxers and the Know Nothings and to every crackpot theory and hypothesis and every criminal un-American fabrication of the false prophets, but do not—oh—do not, if you value the sacred American principle of the separation of Church and State—do not allow the children of America to hear one word about God and about the religious principles that are the foundation and the only safeguard of American citizenship. We are hearing now and we

are going to hear still more nonsense anent this subject. The *Guild Teacher*, publication of the Teachers' Guild of New York, is very much worried about the threat to democracy that lies hidden in the very possibility that children may be taught religion. In the November 21 issue a certain Abraham Lefkowitz gets himself all hot and bothered about "the movement for the introduction of religion into the schools in direct violation of this cardinal American tradition." He gets so hot and bothered that his facts and his logic are jumbled enough to make one wonder if the *Guild Teacher* is now accepting articles from the kindergarten class of a school for backward children. Maybe that is a bit unfair. A man telling bogeyman stories to children is not supposed to be too meticulous about facts or reality or reasoning. If he were, there would not be any bogeymen, and children would not be frightened. But is it not time that the great American public lift its democratic head from under the bed covers and see this one bogeyman for what he is, not separation of Church and State, but a banishment of God from State, a determination that God shall have no part in our democracy? Incidentally, is the *Guild Teacher* really speaking for the teachers of New York? Some of our sensible, really American teachers should tell the world that it is not!

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EXPERTS on Russian history and Soviet policies propound a curious theory. Though not provable, it gives food for thought. In Russia today, they say, the Russian peasants themselves want war. They are looking forward hopefully to the day when their country will be engaged in conflict with either the East or the West, because it may mean their liberation from the Bolshevik yoke. Their reasoning is based upon Russia's past record, which shows that every major change in Russian government came after suffering a defeat in war. There is no reason why this should be an exception. Stalin desires war only to the point where he need not arm the peasants.

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SHOULD Al Capone decide to set off on a personal appearance tour, he would undoubtedly draw bigger crowds than President Roosevelt or Charlie McCarthy. He might even be a bigger box-office attraction than the glamor girls of Hollywood. The shadow of the prison bar athwart a manly brow arouses a morbid curiosity akin to that human failing that clicks the cash register of any freak show. The halo of that peculiar glamor settles on the brow not only of those who have actually served prison terms but of their less fortunate fellow men who are only under indictment and have not yet



trod the bridge of sighs. They, too, are a curiosity; and if students at some of our universities demand for their relaxation a private freak show of their own, well, they are only human after all. Some university officials may believe that the students should attend public circuses for such relaxation. They have a right to such an opinion; and surely the circus management has no right to clamor about freedom of speech if the president of a university insists that the circus stay off the campus. It is all a question of taste and propriety and the dignity and purpose of a university. It would indeed be pitiable if respectable universities should confound the purpose of colleges with that of circuses. Still more pitiable if they should dispense with the ideals of cap and gown, make professors of the freaks, present them as educators or serious lecturers or propose them as models. But fundamentally that is a question for the parents and for the founders. They need not continue to send their sons and daughters or their dollars to colleges where Communistic ideas may be offered as the fit foundation for future citizenship, and where men, who advocate quick transitions and are under indictment by the Federal Government, are presented as worthy educators of American boys and girls.

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PECULIAR and perplexing was a by-product of the automobile workers' strike in Detroit which terminated on November 28. Negroes seeking work in the Chrysler and Dodge factories were faced with a difficult alternative. If they decided to stick by the C.I.O. and the United Automobile Workers, they were committing themselves to an uncertain fate. While the C.I.O., on principle, shows no discrimination against colored workers, its membership is such that the Negro has little guarantee of being always favorably received in their ranks. The Negro has too many cards stacked against him in the matter of gaining a livelihood to allow himself to take many chances. He knows that the Leftists will drop him as readily as anyone else. On the other hand, if the Negroes reported for work, they would be branded as strike-breakers and live in physical danger. Some 250 on November 27, 450 on November 28, chose the latter alternative, and entered the Dodge factory under heavy guard amid jeering pickets. Opinions will vary as to what policies were behind the fervent invitation that the companies sent to the Negroes to start the back-to-work movement. But an issue has been raised which will continue to haunt the labor world until employers and unions alike agree to afford the Negro worker and Negro apprentice precisely the same rights as all other workers and apprentices, according to their individual talent and capacity, and agree to stick to that policy regardless of agitators and prejudiced memberships.

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FOLLOWING the best tradition of the red-herring school of logic or the have-you-stopped-beating-your-wife-yet type of question, our legislators are now proposing the all important problem: shall we

pay for increased armaments by new taxation, or shall we go farther into debt? Before finding an answer to that question, it would seem proper to propose a question much more fundamental: do we want or need increased armaments? Why all this rush to increase army and navy, before anyone knows what it is all about? Are we preparing to launch a war? Against whom? Is any nation preparing to attack us? If so, may we humbly ask the name of said nation? Europe is proving right now that no nation can march in the big armament parade without sooner or later increasing the tempo and galloping into war. We are now in a state of limited emergency (happy phrase). Officially we are in a state of limited nerves, just thrillingly jittery (the English dislike that word!), mildly blotto, (perhaps the English would approve of that). Yet no one seriously wants war or expects war. Why then all the hectic preparation? The question of taxation for new armament is secondary. First of all let us discuss frankly and at great length the much more important question: do we want or need increased armaments? Or should we not ask this question? Should we leave this, like the question of the Embargo, to the one or two experts who alone are qualified to know anything about it? But even then, may we not in all humility ask those few experts to explain the whole thing fully to us ignorants in words of one syllable?

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GREEK drama did not depend for its appeal on any startling surprises. It was a sort of stereotyped pattern of excitement in which familiar characters followed the familiar road of destiny to a familiar inevitable end. Too great a variation from the main theme would have drawn groans from the galleries. Perhaps a remnant of the Greek in us explains the bulging bowls of October and November and that early December gloom, sad as the last dull thud of boot on pigskin. Another two-month drama has come to a close, a successful drama according to the best esthetic principles, for it followed most faithfully the old familiar pattern: the pre-season forecasts, the upsets, the charges of professionalism, a few hints that college players should receive a living or even a family wage, sectional rivalry, the Rebel yell, Monday morning quarterbacking, All-American picking, Alumni excursions into second childhood. There was even the usual dedication down upturned noses to simon purity. There were the big-hearted simple lumberjacks paying in brawn for an opportunity to learn their ABC's, fraternizing democratically with the idle rich and the mere student. And lest any familiar note be missing, there was the captain of one team who "grinned through his tears." Like the Greeks at the theatre, we knew it was all coming, inevitable as fate; and like the Greeks we howled and shrieked and ground our teeth and cheered and wept spontaneously where we knew we should and would weep and cry and scream and shout. We must be at heart an artistic people . . . or a nation of chumps. Probably the latter, and we can thank God that we are!

# PEACE MUST FOLLOW WAR— SO WHY NOT TALK OF PEACE?

Proposals must be rooted in ethics more than politics

JOHN LaFARGE

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DISCUSSION of peace is supposed to be most in order when one of the contending parties is definitely beaten. It is considered as futile to discuss peace terms when, as yet, you have no certainty as to who will dictate them. Such criticism, however, need not deter us from beginning to formulate some notion of what peace must necessarily signify. It is better to have some views at the present time than no views at all.

Apart from all other considerations, the insistence upon peace in time of war is in accord with the tradition of the Catholic Church. Our present Holy Father, Pope Pius XII, completing his first Encyclical during the weeks which followed immediately upon the outbreak of the present war, nonetheless laid down certain principles which will need to be considered when the conferees sit down at the peace table, and warns against the misuse of victory.

During the World War, when the scene seemed most hopeless, Pope Benedict XV came forward with his peace proposals. That the proposals were not accepted and the war was continued with terrible consequences for all time was not the Pope's fault, nor did it invalidate his wise judgment in pointing the only sure way to a settlement.

The mere fact that the Church now daily prays for peace would be sufficient for such a course; for it does not seem reasonable to pray for something which you cannot yourself even roughly define.

There are, however, other reasons than the *a priori* ground of the traditional practice of the Church. To talk of peace is to hasten peace, which is something that all the world, including the belligerents themselves, above all things desire, however differently they may conceive their respective versions of it.

By "talking of peace" is commonly understood a discussion of ways and means to induce the belligerents to stop the war. Many people believe that the important thing is to get the parties to stop fighting by agreeing at least to an armistice. Once they have stopped actual warfare, the question of a peaceable solution of their difficulties can be treated in a different atmosphere from that which now prevails.

There is obvious truth in such an idea, but there

is also a certain shortsightedness. The obvious truth is that no conceivable effort should be spared, in any way that will be effective, to stop the frightful waste of human lives and the earth's resources which modern totalist war incurs. Against war's horror, folly and sheer stupidity, our Holy Father has already lifted up his voice.

The performance of one task does not imply the neglect of another. Efforts to stop the actual warfare will be largely frustrated unless, *along with* these efforts to bring back to the world the angel of peace (in the sense of ceasing hostilities), there is also a thoroughgoing discussion of the question of peace itself, in the sense of a settlement which will preclude further hostilities. While in wartime it is difficult to discuss such matters calmly and objectively, is it much easier during an armistice? After all, while the fighting goes on, there is a certain clearing of the air and vent to the emotions. But when the armistice begins, the mad scramble begins with it, and the Clémenceaus and Kühlmanns can rouse the passions and confuse the minds quite as much as the propagandists behind the big guns.

In this war the issue behind all other issues is the question of the *nature of the future peace*. Uncertainty and anxiety shared by both sides as to what in the end will be dealt out to them will do more than anything else to prolong the fighting. The experience of 1918 has completely disillusioned most of the combatants as to the facility and permanence of settlements. Peace will need to come through a very different type of understanding than that which was considered sufficient under earlier and simpler circumstances. To all concerned it is plain that peace cannot be achieved merely by some understandings or agreements between existing political sovereignties, but that it is intimately involved with a new world order, the germ of which will lie in a new European order. The Germans propose a European order free from what they conceive as the oppressive and encircling might of Great Britain; the Allies talk of a European federation. Ideas are but vaguely expressed. But the general principle is widely acknowledged (more than it was during the World War), that "peace," when it comes, will be combined with tremendous readjustments. And this in itself is a terrifying thought.



As long as no answer can be provided or even suggested, no conceivable course is open to the beligerents save to keep on battling to brute decision by overwhelming force. To the fury of combat is added the madness of despair, for no contest is more desperate than one in which no possible solution can be found except total annihilation of the enemy. On the other hand, those of us who have been early and persistent during the war with views as to how it all may be ended, will be, when the time does come, in far better position to demand a place at the council table than if we had been silent. If we wish to be hearkened to *then*, let us in this country *now* make plans for peace.

War propaganda finds no more moderating influence than the discussion of peace. The discussion brings us back to reality; it reminds us that after the orgy of war bills must be paid. It sobers us by teaching the multitude of things which war can never settle, which will stubbornly remain even after the most glorious victory.

It is not necessary to produce blueprints of future settlements in order to discuss the question of peace. It does not mean that we can here and now find the solution of questions which have vexed the world for centuries, others which have vexed the world for the past twenty years and still seem insoluble.

Again we appeal to the traditional Christian attitude, which is midway between fond optimism and idle despair. The question that lies before us is not to solve in advance all possible problems, but to do the very moderate and practical task of ascertaining what *are* some essential problems that demand solution, matters which must be adjusted, cured, destroyed, salvaged, if peace is to be more than a mere armistice and breeder of future wars. Even if our estimate of these problems is most inadequate, even if it does little more, to use the Pope's words in his first Encyclical, than to make some "fundamental observations," let us make now those observations: let us cast the main soundings into the great ocean of international settlement, so that when the time comes we shall not be hastily throwing out the fathom lines to probe depths when we could have charted the worst reefs at our leisure, months previously.

With regard to the future peace one principle needs no demonstration. Whatever be the issues involved, they will have to be treated as *ethical questions*, not as matters of mere practical politics. Such a statement will meet with a very varied interpretation though few who profess any code of morals will venture flatly to deny it. The average Catholic finds more difficulty in applying ethical standards to the question of either war or peace than may at first sight appear. Many good and believing people are bewildered when they find themselves confronted with any precise and detailed application of the Ten Commandments to the intricate matter of human relationships in the social or international field. One reason for such bewilderment, or reluctance, is plain. The making of such detailed applications, as a rule, is not something which directly concerns the ordinary individual. He

has enough problems to save his own soul and live in peace with his immediate neighbor, the man he sees and does business with, not the man or group of men who live upon the other side of the globe. He has regarded this as a function of governments and politicians and has not considered himself obliged to sit in judgment upon issues delegated to the higher authorities of the state.

Yet, though he is reluctant, the individual today is compelled to form a judgment as to such ethical issues pending official pronouncements from the Holy See or the hierarchy of his own country. Even if the detailed applications of Catholic ethical doctrine to the field of international relations have not yet been formulated with all the precision that will undoubtedly obtain in the course of the ensuing years, the main principles are clear enough. Many of these have been declared authoritatively by recent Popes, and the present Holy Father is rapidly adding to our store of directives. A starting point in any such discussion is the axiom that the cancer of the present disorder cannot be cured unless in the settlement that comes after this war we adhere strictly to the rigid principles of justice and charity, come what may in the matter of national and personal sacrifices. To take any other course, to compromise with these principles on any pretext whatsoever, will merely expose us to starting the entire process anew.

The task imposed thereby upon the individual Catholic citizen is rendered still more difficult by the determined attempts which will be made in the future, as they have frequently been made in the past, to grind a rackful of political axes under the guise of moral principles. Wrong principles are ingeniously put forward as humanitarian; right principles are erroneously applied. All the more need, therefore, that Catholics should not allow themselves to be shaken off their safe and solid base by appeals to passion and prejudice. That safe and solid base is the traditional teaching of the Church on international relations, combined with our respect for the traditions of our Republic.

A lasting peace will safeguard both sides or aspects of human life; man's natural requirements and the sacred interests of religion, and the former in proper proportion to the latter. Such a peace will respect the freedom to worship God according to one's conscience, freedom of the Church of Christ, the integrity of religion as a Divine institution. To determine these requirements, even in an ideal order, is difficult enough, it is well nigh impossible owing to the religious confusion of our time.

Most proposals for peace which are worth considering from a Catholic point of view will revolve around three great points: how we may have a Peace of Peoples, not merely of governments; how this may be a Just Peace; and how it may also be a Covenanted Peace, of permanent law and order, not of mere temporary reconciliation. There remains, likewise, a final and crucial question for us: what part should and can Americans and American Catholics play in the formation of such a peace? To the consideration of these points the following papers will be devoted.

# ENGLAND ADJUSTS ITSELF TO DREAD ROUTINE OF WAR

Catholics are united in support of their government

EVA J. ROSS

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THE effects of the war on the British people and, for that matter, on all the other belligerents and many neutrals, too, date far earlier than that fateful first Sunday of September. Over here, signs of the times were much less obvious. The September, 1938, crisis had given one many days of anxious thought, but the apprehension was forgotten fairly soon. So it was with the March crisis. About to sail for Europe at this time I had merely changed my passage from a German to a British boat, and on the seas felt utterly secure (the *Athenia* sinking was five months distant then).

Once in England, however, forebodings of a war to come were very marked. Everywhere were printed exhortations to join the army reserves, local auxiliary fire brigades, and special war service. Women were asked to register as ambulance drivers, and to volunteer for nursing service either abroad or at home. One was urged to take courses in A.R.P. (Air Raid Precautions) which included how to prepare rooms against air raids and gas attacks, how to avoid the dangers of bursting shrapnel and other air-raid results, and above all, included simple instruction in home nursing—chiefly the care of those suffering from burns, gas, broken limbs and shock before the arrival of a doctor or skilled nurse. Those who took and passed examinations in these subjects were to be eligible for paid positions as Air-Raid Officers immediately on the outbreak of war. Tall steel erections similar to radio stations could be seen in various spots—sound detectors to warn against the approach of foreign aircraft.

More calculated to strengthen one's forebodings of imminent disaster were other signs of modern warfare. There were small, square cardboard boxes, one for each member of the family, stored away on wardrobe shelves or in attic cupboards. Their contents—black rubber gas masks with ugly Frankenstein nozzles—were Government property, to be treated with care, aired monthly, frequently worn for short periods by the timorous, against their needed use if enemy gas came down. Trenches were built in the parks as shelters in time of air-raids, for those caught far from home or who could not afford to install shelters in their gardens, or gas-proof rooms in their homes.

True to its aim of being always with the times, the Grail youth movement inaugurated a spiritual A.R.P. Campaign. When passing the numerous A.R.P. posters, Grail members were urged to read into the letters, not their usual sense of Air Raid Precautions, but a constant exhortation to be, as militant Catholics, ever alert, reliable and prompt in needed action. The letters were to become a constant reminder that war would be a searching test of their Catholic training in firmness of purpose and in self-denial; a reminder, too, that Catholics should know how to play their Catholic part in the face of danger, in preparing the dying for the Sacraments, in knowing when and how to baptize in an emergency.

The members of this movement took short courses in this Catholic lore. Each one, too, tried to spend a "perfect week," to reserve forces of spiritual strength for future need. The week was to be one of generous attempt to be helpful to others on all possible occasions, and to be charitable in thought and word. As the Grail so truthfully put it: peace among nations will be of lasting duration only when there is peace among individual men, peace among families, peace among all the members of the multitudinous social groups.

One felt at first a little impatient at it all. With so much preparation against possible need in war, would not the people perhaps be disappointed if no war came? One was ashamed of the query, yet feared its truth. "You did not *live* in England during the September, 1938, crisis, or that of March," was the wise comment made when one ventured a discussion on this theme. "Think of Czecho-Slovakia and Austria. Tomorrow, who knows, it may be Poland, or Belgium, Holland or France, or any other." The truth of such assertions was convincing. No one in England wanted war, neither the people nor their statesmen. Chamberlain was sincere in his attempts to maintain world peace. Criticized though he might be, and England with him, for failing to rally to Czecho-Slovakia's aid, he had seen too clearly the vision of horror which would be unleashed by a war ultimatum, and tried to avoid the impact of such a blow.

So the first five months of my European stay went by. Visiting France, war possibilities were a



frequent topic of conversation—a deepset dread from which the French recoiled, yet could not fail to face. In Holland and in Belgium the tension was much more visible. Young men had been called for frontier duty in Holland as early as June, just prior to the final examinations for the university students, so that their future careers were jeopardized. More men were called to the colors in Belgium, too. But although war seemed, indeed, just around the corner, it did not turn the bend.

Then came the last week of August. War seemed very imminent then. Paris sent her children to the countryside. London was ready to do so at any moment. All the business contracts one had made were suspended. "In case of the evacuation of London's school children," wrote one's banker and other business firms, "the address of our office will be in such and such a suburb." Ominous note, especially when one learnt the reason for the move—that the air-raid precautions insisted upon by the City authorities for all employing more than fifty persons were too expensive to be considered.

August 30, and one learned that the children were to be evacuated from all large British towns beginning the next day. The public was asked to use the trains as little as possible; certain highways to London were closed to normal traffic, and services of both trains and buses were severely curtailed, inconveniences necessary to make way for the thousands of children leaving the shelter of their homes for an unknown destination. Over the radio came the message of Cardinal Hinsley, that those who were helping with the evacuated children need not observe the Friday abstinence that week. Prayers for peace were offered over the land.

Air-raid precautions were doubled. No lights were to be visible. If one's windows and skylights were not fitted with dark blinds, one must go to bed at nine or even earlier. Lamps had to be screened on top, to prevent the added glare of the ceiling; pieces of felt or black material were tacked down window sides and along the tops. Before an outside door could be opened the inner ones had to be closed tight. Buy at least a week's supply of food-stuffs, if you can, the Government urged. Knots of worried workers, worried housewives, discussed the possibilities of the current situation. There was no panic. Merely a prolonged, heart-gnawing dread.

September 3 was a bright and sunny Sunday. In vivid contrast was the sad voice of the Prime Minister, announcing by radio that Britain had gone to war, "to rid the world of Nazi aggression." One discussed and planned, as the dangers and needs of the times became more fully realized. Air raids were expected any time. The false alarms in London and a few other towns lent color to one's fears. Police stations and other centers were sandbagged that very Sunday, to make safe shelters for those wounded in a possible disaster. Notices were pasted everywhere. No noise was to be made in the streets at night. Air raids would be signaled by three short blasts of a siren; gas attacks by the din of hand-rattles.

Next day, preparations became more rapid. Offices and apartment houses had sandbag piles. Win-

dows were protected with strips of paper. The cellars of public houses (saloons), and large stores, became air-raid shelters. Everywhere in London were printed signs: in black, to indicate air-raid shelters; in red, to point to fire stations and centers for Red Cross aid. Automobiles had the rims of tires, their bumpers and their sides, painted with thick strokes of white. No torches were allowed pedestrians—most people stayed at home when night-fall came.

Then strange disillusionments came. Young men offered their services to the army, air force or navy, and discovered that unless they were in the reserves, they were not wanted. And the dread of unemployment descended upon many. Boarding-house keepers in London and other evacuated areas lost all their clientele; many businesses had to be closed for lack of business; the London stores and restaurants carried on with skeleton staff; university professors knew that their prospective classes would be almost wholly depleted if conscription touched those between eighteen and twenty-two.

The next week, the churches announced that the evening services would be held much earlier, or not at all. Confession times were changed. Ministers of religion found it difficult to provide for their flock, scattered in evacuation areas. Cardinal Hinsley issued a notice to all nuns that they should undertake nursing work if possible and, because of the construction of gas masks, he urged them to change their head covering to a close fitting cap, covered with a simple and quickly detachable veil, which could later be replaced over the gas mask when this latter was in use. He declared, too, that, in conference, the Catholic Hierarchy had decided that the war was, for the British, one which had justice on its side. In most dioceses it was announced on September 14 that the laws of fasting and abstinence did not apply until further notice; of course the need of mortification and prayer was stressed.

Announcements as to the new situation of boarding schools were made in the press. Convents were transposed to hotels in southern or western country towns or seaside places. Not curricula, but positions of safety seemed the desirable features of war-time schools. And with the opening of these schools, the first dread of war-time passed away. A week of nightly travel in a completely darkened railway carriage and one did not even expect a glimmer of light. Two weeks, three weeks, and the wearing of the cardboard gas-mask cases by young children was so familiar a sight that it struck no fear even in the parents' hearts. Two to three weeks, and even the spending of a night in London gave one no thrill of bravery or fear. Parents of evacuated children began to clamor for the return of their little ones, and many brought them back at their own expense, against the urging of the Government. Small torches were allowed at night in the streets. Elaborate gas-mask cases and luminous flower "buttonholes," made their appearance. Man adjusts himself quickly to the conditions of his times. And the gloomy ones hope that the effects will not have their toll in health and productive scope in the years to come.

# A LOOK AT GERMANY THROUGH SWISS EYES

ARNOLD LUNN



ON my way through to the Balkans I spent a week in Switzerland. The war seemed very near at Basel. The easternmost of the Maginot fortresses can be seen from the Basel bridges, and the frontier divides the Swiss town from the German suburbs. Many of the windows of private houses overlooking the Rhine reveal machine guns, and three big guns adorn the garden of a peaceful citizen of the town. The bridges are mined and the streets near the frontier bristle with barricades and anti-tank devices. On the level roof of one of these barricades bored sentries had planted a miniature cabbage garden.

I made a point of seeking out friends of long standing in Switzerland whom I knew to be in close touch with recent developments in Germany. Among my informants was a man recognized as one of the world's leading experts on international finance. From what my friends told me I draw the following conclusions:

The Polish War was very popular, for no German regarded the Corridor as anything but an outrage. No Prussian Protestant can be expected to understand the cultural rôle of Catholic Poland, or to admit her vital need for an outlet to the sea. The Prussians have always regarded the Poles as an inferior race. On the other hand I heard stories of Catholic soldiers from the Rhineland who made the sign of the Cross on entering Polish soil.

The War against England is popular, for England is the power which imposes the blockade, and England is regarded as mainly responsible for prolonging the war. A Catholic lady, sixty years of age, well read and, in general, intelligent, wrote as follows to an Italian friend of mine: "After our glorious victory over the Poles, we all hoped for peace, but England wishes for war. My prayers are first for my beloved Fatherland and secondly for my beloved Führer." The beloved Führer is determined to destroy this lady's Church, but her nationalism is stronger than her Catholicism.

There is, at the moment, no hope of a revolution from below: first, because the Gestapo is both ruthless and efficient; secondly, because no nation ever discards a victorious leader in the time of triumph. But ominous cracks are already discernible below the surface unanimity and Hitler's prestige would not survive the loss of half a million men on the Maginot line. Hitler is a neurasthenic with the impatience of a naughty and spoiled child. He lacks the gifts for a long siege war and will probably attempt a decision in the West within six months.

The situation in Germany is complex, for there is not one Nazi party but several. The S.S., for instance, has an aristocratic right wing and a revolu-

tionary left wing. A Swiss friend of mine was invited in July to a dinner of a right wing group, which includes, incidentally, Von Ribbentrop. No brown shirt was to be seen, and all the guests wore tails, white waistcoats and white ties. Another Swiss friend of mine dined in Berlin shortly after the Russians had imposed their will on the Baltic States. His host was a prominent Nazi, whose name I am not at liberty to divulge. "Goering," said the Nazi, "is terribly worried over the Russian advance into the Baltics. He believes that the only salvation of Europe lies in an Anglo-German alliance against the Russians."

On the other hand, we must not forget that the army, even in Bismarck's day, always favored an alliance with Russia and would still favor it but for these recent disturbing signs of a rebirth of imperial Pan-Slavism. The junior officers are anti-capitalistic. In the Kaiser's Germany, a young lieutenant expected to marry a girl with a dowry equivalent to \$25,000 or \$50,000; but such dowries are all but unknown in Hitler's Socialistic Germany. There is, of course, no greater illusion than to represent the Nazi system as the bulwark of capitalism. It is merely a Prussian, rather than a Russian, form of State Socialism with the inherent weaknesses of all Socialistic systems. The younger officers of today are impoverished members of the bourgeoisie and have no sympathy with capitalism and no great animus against Communism.

A Swiss, with whom I dined in Zürich, had just seen the Swiss Consul who had stayed on in Warsaw long after the embassies had been evacuated. He maintained that the air menace was less serious than most people had supposed. In spite of the weakness of the Polish anti-aircraft and the small number of planes at their disposal, the casualties among the German bombers had been extremely high, and the cost out of all proportion to the damage done. He was convinced that the Germans would never raid London, for they knew too well that from one-quarter to one-half of their planes which took part in such an expedition would never return.

The German food situation is serious but not fatal. They could probably eke out their rations even if the war lasted for years. The economic situation is very difficult. The inherent weakness of an economy controlled by bureaucrats is becoming more and more manifest as Germany adds new and sullen populations to her rule. The attempt to govern ninety million people from Berlin is producing a multiplication of mistakes in requisitioning, the allotment of raw materials, etc. In the early stages of the war the military authorities staked a claim to almost all the raw materials necessary for war, with the result that scores of factories had to close down. A modified flight from the mark is already taking place, as the Germans hasten to turn marks into any kind of goods from fur coats to food.

The best informed man whom I met in Switzerland was convinced that the war would not last for two winters. I am inclined to underwrite this estimate.



# SCHOOL TAXES PENALIZE CATHOLICS

PAUL L. BLAKELY

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WE Americans are proud that in the United States no man is penalized because of his religion, but as we look at Germany, Russia and Poland, it would be better to thank God for His blessings than to boast of them. At the same time, an investigation of the extent to which the boast might possibly be justified, will not be idle. Are American citizens penalized anywhere in this country because of their religion? Is our freedom to worship subject to arbitrary restrictions?

An honest answer will probably surprise us. Only last month, a Federal court rebuked a Pennsylvania school-board which had ordered a modified form of flag-worship by the pupils. A number of parents protested that their religion banned such worship by their children, and after lengthy court proceedings, they were sustained. The court ruled, in substance, that patriotism in the schools was an excellent thing, but it must not be promoted by methods which nullify the Bill of Rights. Whether or not some may think (I do not) that these parents had been engaged in a round of much ado about nothing, the court, it must be conceded, based its decision on a sound principle.

Dr. George W. Truett, of Dallas, former president of the Baptist World Alliance, discussed this topic of religious freedom some weeks ago, at a session of the Baptist General Convention, held in San Antonio. "Baptists regard as an enormity," he said, "any attempt to constrain men by penalty or patronage to this or that form of religious belief." Probably Dr. Truett will agree that such attempts are even more reprehensible, when the penalty is imposed, or the patronage offered, by the civil authority. But he fails to recognize, it seems to me, that this "enormity" is a reality in every State in the Union, for in the same address, he roundly condemned the attempt, in several States, to remove it. "Bills are proposed in various States for taxes to be appropriated for sectarian schools," he warned his audience. "Right here all our people need to be wide awake to danger."

Since all these bills were defeated (and will probably be defeated as often as presented in that form to our legislatures), the danger does not seem imminent. Yet most bills of this type are designed to remove the very evil which Dr. Truett condemns: penalties on citizens because of their religion.

In all the States, there are parents who protest that their religious convictions do not permit them to entrust their children to the public schools. The answer usually given by the majority is familiar. "We do not compel you to send your children to the public schools, although it must be admitted that in the last decade we tried to do just that in

Oregon, and in half a dozen other States. Pay for your own schools, if you wish, but you must also pay for the public schools." The answer, however, never adds: "That is the penalty you must pay for living up to your religion. Act against your conscience by violating the law which forbids the attendance of Catholic children at non-Catholic schools, and the penalty will be removed."

Here, surely, the majority penalizes the Catholic minority for exercising its constitutional right to worship according to the dictates of conscience. The penalty is the cost incurred by Catholic primary and secondary schools, or about \$75,000,000 annually. The punishment would be much heavier, except for the fact that our consecrated teachers, priests, Brothers and Sisters, give their services for a pittance.

What greatly troubles Dr. Truett, I think, is that old bogey of "union of church and state." By "union," Dr. Truett probably means control of the State by the Church. As far as the Catholic Church is concerned, he need have no fears. The Church cannot control the American State, and would not, if it could, since each authority has its own sphere which, according to Catholic teaching, the other may not invade. Certainly, the Church will not tolerate infringement upon her rights. That is why the Church condemns Hitler, Stalin and, when he overstepped the line, Mussolini. But just as the Church does not permit invasion by the State, the Church does not usurp the rightful authority of the State.

As for State subsidies for Catholic schools, Dr. Truett may be surprised to know that Catholic opinion is not unanimous. Some Catholics think that subsidies will subject the schools to undue control. Others hold that subsidies may as well be accepted, since State control could hardly be closer than it now is. Until those who are entitled to guide us submit a common policy, Catholics are free to take either side of the argument, and they do.

Speaking for myself, I fail to perceive danger of control of the State by the Church in the subsidy plan. It is in use in Quebec, and has been for a number of years. It will hardly be argued that the Protestant, Jewish and Catholic schools have tried, singly or collectively, to subdue the civil authority in that Province. Nor has England, with a modified form of subsidies, ever been compelled to call out the marines against an onrushing torrent of Catholics and Dissenters. Experience and common sense show that the American Catholic school is about the last place to search for plotters against the Government, and I do not think that a subsidy now and then would change this temper.

Since school funds are raised by taxing every citizen, no citizen should be excluded from their benefits. As the Supreme Court held in the Louisiana case, (1930) the beneficiary of a State subsidy is not the school, public or private, but the pupil and his parents. Assuredly, the taxing power of the State should not be used to penalize any citizen for his membership in the Catholic Church. Otherwise, what becomes of our boasted freedom of worship? I leave the answer to Dr. Truett.

# THE SIN OF THE GARDEN IS A BLOT ON ALL BUT MARY

The Immaculate Conception in faith and devotion

WILLIAM J. McGARRY

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I CANNOT now run down the reference once made to an order of a statue sent by one of the thousand medieval Hugos to his artist. Nevertheless I will retail Hugo's words and challenge the reader to find as much theology on any order-blank in this world as Hugo put on his.

I want a noble and beautiful statue of marble or of incorruptible wood. It will represent our Mother Mary crowned with the twelve stars. On the ample robes put the sun and moon; below them put the old serpent to whom God said in Eden: "I will put enmities between thee and the woman." Now I want the snake carved so that he appears vainly and ineffectively spitting out his poison. Further, the Blessed Virgin is to be made crush his wicked head with a firm tread, for by the Grace of her Son she was always preserved integral and immaculate in body and soul from original sin through an anticipated redemption. Finally, I prescribe that in the same chantry, each year on the feast of the Immaculate Conception of Blessed Mary, the hymn be chanted which runs: *Candidissima ut lilia*.

Good for Hugo! Can we not see him sitting in the chantry, looking up at his fine new statue, and lifting up his tender, filial thoughts to his Immaculate Mother Mary? Hugo's words to the artist, or to the Abbot for the artist, are not very different from the phrases in which Pius IX, eighty-five years ago, decreed infallibly the old Faith of the Catholic ages in our Lady's Immaculate Conception. Hugo's faith and that of Pius and of the Church is the same. Hugo is but one of the innumerable witnesses of the long traditional faith in the privilege of the Virgin Mother of God.

The Immaculate Conception is one of the several privileges which God conferred on Mary of Nazareth. It is an exemption from all taint of Original Sin. To understand it we will recall the doctrine of the Fall of Man. God created Adam, endowed him with the gifts which belong to human nature, and gave him the powers whereby he could achieve his human, natural destiny, happiness with God, after proper service of God. Had God left Adam thus equipped for life and thus armed for death, his reward for a good life would have been a knowledge and love of God, but of a kind which is lower than a face-to-face vision of God. For nature, as nature, cannot know the infinite intuitively.

To do all this was to confer upon Adam the im-

mense benefit of being man and to give him the opportunity of reaching God. But after all, this much was due to man. For if God wished to make man at all, He must have willed to give all that makes human nature, such as freedom, intelligence, and through these rational gifts, achievement or failure of destiny. God decided to do more for Adam and his progeny. He decreed that Adam's purpose should be higher than a mere natural destiny, should be higher than nature, as nature, could achieve through its talents. God established that man's final end should be a face-to-face vision.

To achieve this new goal, above and beyond the reach of nature, this new *supernatural* destiny, God logically provided supernatural means, Grace. He filled Adam's soul with supernatural Grace, which, though now is not the time to delay upon it, is just as real an infused and gratuitous habit of the soul as are the acquired and hard-won habits gained through repeated acts of a faculty. It is a quality, a supernatural quality, and it was given Adam at the moment of his formation as man. The due of nature and the gift of super-nature were conferred on the father of the race.

Moreover, the new gift and privilege, added to the natural complement of Adam's nature, was to be given to Adam's descendants precisely because they were sprung from his loins. Thus, the gift, each time in its giving gratuitous, was in a sense hereditary; it was a patent of Divine nobility. The king's sons were to be born princes, and the king's daughters princesses. But the retention of the gift was contingent upon trial. And Adam lost it. The royalty was gone; the patent of nobility quashed; Adam's sons and daughters were to be born, not nobles, but commoners; and very miserable commoners at that, for the new, imposed destiny remained.

All of which makes it plain that it is stupid to say that God dealt unjustly by man in the Fall. If our ancestor lost his kingship justly, and he did, we cannot complain that we are not born in the purple. And far less can we complain, when we realize that all which Adam lost in the Fall, *every item of it*, is recoverable through Christ's redemptive death. That was God's merciful recovery after what Augustine calls Adam's happy fault.



Essentially, Original Sin in the soul of the child is a deprivation of sanctifying Grace. Deprivation, not merely an absence of Grace! For the child should have had the gift, had Adam not sinned. We should have been born with our hereditary title intact; we were born without it, and we need it badly, for our imposed destiny is still the supernatural face-to-face vision of God. The end being, of necessity, to be won, Grace, the indispensable means, is unconditionally to be acquired.

In case Adam had not sinned, the process would have been as follows, and some of its features will explain the doctrine of the Immaculate Conception. At the time when, within the body of the mother, the parental elements are so united as to be enabled now to begin an independent life, God creates the new soul and joins it to the disposed corporeal part. This, we pause to remark, is a real creation; the soul which informs us is produced by God's fiat from nothing. So it is in our case; so in the case of the pure soul of Mary; so in the case of the human soul of Christ.

Had Adam not sinned, at the time of the creation of the soul, God would have poured into the new creation the gift of sanctifying Grace. He does not do so in the case of anyone now sprung from Adam by the ordinary process of generation. He did so exceptionally in the case of our Lady; for though she was born of two parents and came to this world through the normal process of conception and birth, God filled her soul at the very first instant of her existence and of life in Saint Anne's womb with a measure of Grace never duplicated in any other creature, save the Sacred Humanity of Christ. Thus Mary was immaculately conceived.

Can this doctrine of the Immaculate Conception be proved by reasoning? Obviously not, though nothing in its implications clashes with reason. It is above the reach of reason in this sense that it is a supernatural fact, one done by God in the course of history, but one discoverable to us when God says that He accomplished it. Has He told us that He thus wrought incredible beauty in human form? Yes. Infallibly we know that He did so, for the instrument which receives, protects, defends and interprets God's messages to us about Himself and His deeds has asserted that this item about Divine fact is included in Divine Revelation.

Where has He revealed this dogma? In the Holy Scriptures as interpreted through the centuries of Catholic tradition; in the *utter* inclusion of *all* enmity between the Woman and the serpent; in the *utter* plenitude of Grace of which the Angel spoke to the Virgin; in the congruity of *utter* sinlessness in the one chosen to be the Mother of God; in the century-old Faith of both intelligent and simple in the *utter* purity of Mary. Thus Christ redeemed all men, including Mary; Christ redeemed all men, save Mary, by a redemption which repairs evil done; Christ redeemed His Mother by preventing the doing of the evil. Hugo phrased it exactly: she was preserved from Original Sin through an anticipated redemption.

At the very moment, therefore, that the soul of the Virgin began its existence, it enjoyed a pleni-

tude of sanctifying Grace. Thus reads the defined theology of the Immaculate Conception. But definition in theology always stimulates further inquiry. There remain questions about this substantial privilege, accidental elements and features of it. How great was this initial Grace poured into the soul of Mary? What, in detail, are some of its features? Was Mary's mind, even when beneath the heart of Anne, given a mystical glimpse of God? How much knowledge of her own privilege was given her then, or later? All these questions spring for hard study, and for warmly devotional study too, from the beautiful doctrine which we Catholics have about our Lady.

There is something awesome and gripping about our Faith in the Immaculate Conception of the Mother of God. For when the soul and body of the peerless Virgin came to maid's full maturity, it was her pure blood and substance which God Triune wrought upon beneath her heart to form the Body of the God-Man, and within her integral, untouched and untainted flesh He created the human soul of Christ. Mary's blood coursed from her Immaculate Heart for nine ineffable months through the Sacred Heart of the Baby within her. Catholics say, and who can deny that one is not compelled to say: it is inconceivable that the frame and spirit of such a Mother could ever be related to or tainted by sin. "Integral and Immaculate in body and soul," said Hugo; "I am the Immaculate Conception," said the Virgin in person on the rocks at Lourdes; "Immaculate and Integral," cries the faith of the Church. For in Anne's holy womb God prepared the sweet pure flesh from which the Body of the Son of God was to be formed.

Not only is this doctrine one of beauty and of awe when we contemplate its occurrence and its implications; it suggests also how singularly and intimately Mary was in the Divine Mind in the providential decrees of His dealing with mankind. There is a Divine insistency which runs through all theology, linking Christ and Mary. With all reverence it may be said that there is a Divine anxiety to name Mary; in the very first scriptural passage where the Redeemer is promised, the Mother of the Redeemer stands with Him, as she stood with Him when He achieved redemption and took us all as sons and daughters on His bidding.

For when God brought the shamed Adam to the bar of Divine judgment in the garden, the first man feebly put forth his insufficient excuse that the woman had given him the fruit and he did eat. Eve, upon being questioned, said that the serpent had deceived her. God, thereupon, gave sentence, in the reverse order, upon the serpent, upon Eve, upon Adam. Before He said one harsh word to the human culprits, He spoke, in the sentence upon the serpent, of an enmity between the Woman and her Seed and the devil and his seed. Before the sentence upon human sin was pronounced by Divine Justice, Divine Love promised to us the Mother of Divine Mercy! Before the doom of sin was uttered, the boon of a Most Pure Virgin was vouchsafed us. May our love of God and of one another keep us holy in the sight of our Immaculate Mother, Mary.

# CHRONICLE

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**THE ADMINISTRATION.** The White House suggested that the conventions of both major parties be held in late July or mid-August instead of in early June as heretofore. The shorter campaign would save money for both parties, the recommendation urged. Republicans would decide when their convention will be held, Republican leaders replied. Said Senator Vandenberg: "President Roosevelt's deep solicitude about economy in political campaigns is very amusing in view of his record." . . . Defending the Administration's reciprocal trade-treaty program in the face of numerous attacks, Secretary Hull declared the program would restore "balance and prosperity to American agriculture and industry . . ." and that facilitating the international flow of trade was a move toward world peace. . . . Colorado's Senator Johnson denounced the program as opening American markets to foreign raw materials without obliging the foreign nations to purchase our goods. "We are the only nation deliberately urging the importation of raw materials of which we already have a surplus," he maintained. . . . President Roosevelt dissolved the War Resources Board. . . . Declaring trade barriers set by States in the past few years threaten free trade between the various States, Secretary Hopkins formed a committee to study and coordinate Government activities in the direction of freer flow of interstate commerce. . . . Asserting that world conditions would necessitate a \$500,000,000 rise in defense cost, increasing the total national defense budget for next year to \$2,250,000,000, President Roosevelt said the country must decide whether a special defense tax or additional borrowing should be employed to foot the bill. . . . The President stated there would be two budgets for defense, an "A" budget for normal military expenses, a "B" budget for the \$500,000,000 abnormal expense caused by the war. . . . The public debt is \$41,207,000,000, the Treasury reported.

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**WASHINGTON.** Senator Key Pittman, of Nevada, chairman of the Senate Foreign Relations Committee, characterizing conditions between Japan and the United States as "aggravating," declared the United States should not attempt to "appease" Tokyo. He advocated an embargo against shipments of any materials to Japan. . . . Referring to a National Labor Relations Board order requiring reinstatement of three employees of a Tennessee furniture company on the supposition they had been discharged for union activities, the Sixth Court of Appeals in Cincinnati reversed the Board's ruling, declared the finding of the Board "not only flies in the face of evidence produced . . . but is in direct conflict with the evidence of its (the Board's) own representative." . . . The German-American

Chamber of Commerce requested the State Department to protest the action of Great Britain in stopping exports of German goods to this country. The British ban will injure United States trade in photographic apparatus, optical lenses, medical instruments and machine tools, the Chamber's representatives declared.

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**DIES COMMITTEE.** Dr. Henry R. Linville, New York City high-school teacher, testified that the New York Local Number Five of the American Federation of Teachers was controlled by Communists. The attitude taken by it on public questions indicated that the entire American Federation of Teachers was also Communist-controlled, Dr. Linville believed. In a recent election of the American Federation of Teachers, every candidate for the executive board who was opposed to the Communist group was defeated, he declared. . . . Another witness, Major Hampden Wilson, said the American Student Union is a Communist front for disseminating Communism among students. . . . The second national convention of the American Youth Congress, a group recently defended by Mrs. Roosevelt, was described as being completely dominated by members of the Communist party and of the Young Communist League by a third witness, Michael W. Howsowick, former Communist party member, who testified he aided in establishment of Red control. . . . Mr. and Mrs. William G. Ryan, both of whom served with the Loyalists in Spain, testified that the Loyalist Government was completely controlled by the Communists. Mrs. Ryan stated that of the money raised by the North American Committee to Aid Spanish Democracy little got to Spain and that little was largely employed in purchases of luxuries for Communist commissars. . . . Asserting Russia had violated the pledges it made when recognized by the United States in 1933, Chairman Dies urged that the United States sever diplomatic relations with the Bolshevik Government. . . . Leaders of the American Youth Congress denied their organization was a Communist-front, assailed the Dies Committee, urged that it be disbanded. Mrs. Franklin D. Roosevelt attended the session at which the Youth Congress heads testified, invited seven of them to lunch at the White House.

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**AT HOME.** In a New York City court, Fritz Kuhn, leader of the German-American Bund, was convicted of grand larceny and forgery in connection with Bund monies. . . . During the first ten months of this year, public employment offices placed 2,192,000 workers in jobs in private industry. . . . Production of steel during October surpassed all



monthly records since 1929. . . . The C.I.O. Auto Workers Union and the Chrysler Corporation reached a compromise agreement, and the fifty-four day strike, which threw 55,000 out of work, was concluded. The union won wage increases and other points, but failed to obtain a voice in the fixing of production standards or a union shop. Loss of wages to workers caused by the strike was estimated at \$15,000,000, loss to the Chrysler Corporation in sales at \$102,000,000. . . . Barred from speaking at Harvard, Princeton and Dartmouth, Earl Browder, Communist leader, under indictment for passport fraud, spoke at Yale with the University's official permission. . . . Arrangements were made for Browder to speak at the City College of New York, a tax-supported institution. . . . By an overwhelming majority, delegates to the national convention in Baltimore of Junior Hadassah, young women's Zionist organization, voted to affiliate with the American Youth Congress, characterized by the Dies Committee as a Communist front organization.

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**DIPLOMATIC FRONT.** Italy and Hungary signed a new commercial pact. . . . Hungarian Foreign Minister, Count Stephen Csaky, warned Rumania that she could not hold on indefinitely to territories acquired by the Trianon treaty. . . . In Moscow, the official newspaper *Pravda* called the Premier of Finland, Aimo Cajander, a "clown, a rooster, a snake," and other epithets, following which the official radio broadcast a charge that Finnish troops had fired on Red soldiers near Leningrad, killing four and wounding nine. Finland categorically denied the accusation. On November 26, Soviet Premier Molotov handed the Finnish Ambassador a note reiterating the charge and demanding withdrawal of Finnish forces fifteen miles behind their frontier. . . . Finland replied November 27, again denying the accusation and declaring the firing had occurred on the Soviet side of the border between 3.45 P. M. and 4.05 P. M. on November 26. Finland offered to consult with Russia concerning withdrawal of troops of both nations to a fixed distance from the frontier. . . . The Moscow radio then urged the Finnish people to overthrow their Government to escape the fate of Poland. . . . London urged Moscow to settle the issue peacefully. . . . On November 28, Premier Molotov informed Finland Russia had abrogated the Finnish-Soviet non-aggression pact. . . . On November 29, the Russian radio charged Finnish troops were once more firing across the border. Finland denied all the accusations in a note of November 30, and urged that representatives of both Governments investigate the alleged border incidents, adding that Finland was willing to submit settlement of the controversy to neutral arbitration. Finland also offered to settle "with the Soviet Government the question of the removal of Finnish defense forces stationed on the Karelian Isthmus with the exception of frontier customs guard forces to such a distance from Leningrad that it could not even be alleged that they threaten its security." . . . Washington offered its good offices

for a pacific adjustment of the dispute. . . . Before the November 30 Finnish note was delivered, Premier Molotov on November 30 shortly after midnight announced Russia had recalled its diplomatic and economic representatives from Finland. . . . At 9.15 A. M., November 30, Bolshevik troops commenced invading Finland. Soviet airmen dropped bombs on Helsingfors, Viborg and other Finnish centers. Red warships seized Finnish islands in the Gulf of Finland. . . . The Finnish Cabinet of Premier Aimo Cajander resigned, though given a vote of confidence by Parliament. . . . Three Soviet bombing raids brought fire and ruin to Helsinki. Two hundred were killed, eighty bodies recovered from the ruins. . . . By a vote of 318 to 175, the French Chamber of Deputies granted Premier Daladier extension for the duration of the war of his full decree powers, but each decree must be submitted within one month if the Chamber is in session.

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**WAR.** German airplanes bombed the British fleet in the North Sea, scored a direct hit on a light cruiser, according to Berlin. London denied that any of the ships had been struck. . . . The German island airbase at Borkum was raided by British airmen. . . . Off Africa, the German steamer *Adolph Woermann* was scuttled by its crew to avoid capture. . . . London declared that German seaplanes were parachuting magnetic dynamite mines in the waters along the east coast of Britain. . . . The 10,000-ton British cruiser *Belfast* was damaged "by a torpedo or mine," the London Admiralty admitted. Twenty of its crew were wounded. . . . For a few hours on November 24 the port of London was closed until the channel could be swept clear of mines. . . . 200 mines were washed ashore on the Yorkshire coast. . . . South of the Kattegat, a German Coast Guard ship was blown up by a German mine. . . . Off the northern coast of England, a British Q-ship, a 7,000-ton auxiliary war vessel disguised as a freighter to trap U-boats, was sunk by a German submarine. . . . The 14,294-ton Polish liner *Pilsudski*, used by the British as a troopship, was destroyed in the North Sea by a torpedo or mine. . . . Southeast of Iceland, the British armed merchant cruiser, *Rawalpindi*, fought a battle with the Nazi pocket-battleship *Deutschland* and a second German ship, and was sent to the bottom. . . . Berlin, on November 28, claimed that Lieutenant-Captain Guenther Prien, commander of the German submarine which penetrated Scapa Flow and sank the battleship *Royal Oak*, had sent another British war ship, a cruiser of the 10,000-ton class, to the bottom. London denied the claim. . . . Since the war's opening, 83 British merchant vessels of 327,205 gross tonnage, 10 French ships of 48,038 tonnage, 14 German ships of 65,652 tonnage, and 48 neutral ships of 168,655 tonnage, have been sunk. . . . London has admitted a loss of eight warships totaling 58,692 tons, with a loss of 1,499 officers and men. . . . Italy, Japan, Holland, Belgium protested to Britain against the embargo on German exports. . . . In South China Japan captured the city of Nanning.

## SOUTH-AMERICAN NEIGHBORS

AMPLE opportunity is now at hand for making the Good Neighbor policy something more than a scheme for finding a better outlet for American trade. Such opportunity is provided by North American Catholics who insist that we cannot understand Latin Americans if we ignore the religious roots of their culture.

One of these insisters was Mrs. Antonio Gonzalez, speaking at the educational conference held on November 11 by the Teachers' Alliance in New York City. Mrs. Gonzalez spoke from practical experience, gained while her husband was successively United States Minister to Panama, Venezuela and Ecuador. To this experience a new one was added, for she was likewise a member of the Social Service Commission which went to Caracas, Venezuela, in June of this year at the invitation of President Lopez Contreras. The Commission's visit marked a new era in the relations of the two republics, an era of new and mutual understanding.

To the Rev. James M. Drought, Vicar General of the Maryknoll Fathers, goes the credit for untiring labor and ingenuity in organizing the expedition. Its work, in an anticipation, was described in AMERICA for July 22 by another of its members, the Very Rev. Robert I. Gannon, President of Fordham University. The path had been ably cleared by the Commission's Chairman, the Very Rev. John F. O'Hara, President of Notre Dame University.

In recent times, American ideas on Latin America have been derived largely from the writings of Carleton Beals and Samuel Guy Inman, for whom Catholicism at the best is a picturesque and somewhat sinister survival. Certainly from their writings few would gather that Catholicism is essentially linked to national progress. A very different picture is presented by the resume of its conclusions which the Commission has already issued, in preparation for its complete report to the Venezuelan Government. No Utopias but practical reforms are planned. Catholicism is plainly declared to be the religion not of the Venezuelan state but of the Venezuelan people. Religious education, it is stated, rightly finds a place in their schools. From the standpoint of practical social doctrine, thoroughly Catholic, thoroughly democratic, are considered the problems of health, housing and child care, foreign investments and profit, cost of living, taxation and the tariff, labor and trades unions, education, agricultural development and the press.

The lesson of cooperation taught by the Venezuelan Commission will be encouraged by the American Catholic Historical Association, whose twentieth meeting, to be held in Washington, December 28-30, will be devoted exclusively to South American affairs, discussing the rôle of Catholic culture in those countries. It seems as if American Catholics are at last awakening to the tremendous rôle which their Church and their country expect them to play in establishing the only Good Neighbor policy worthy of the name.

## EDITOR

### RIGHTS

IT is reassuring to observe that, in spite of petty despots, the Supreme Court of the United States still upholds the constitutional rights of free speech and assemblage. When those rights can be set aside by local tyrants, or by more brazen tyrants at Washington, it will be a dark day for all of us. But it is important to observe that these rights are not unrestricted. Every citizen is responsible for his use of them, and cannot complain when he is punished for his abuse of them. When the state punishes, it does not abrogate these rights, but affirms their existence.

### LOVING OUR

ONE of the saddest results of war is the hatred which it engenders. The first of all commandments is love of God, and like unto it is the commandment to love our neighbor as ourselves. But when war comes, the efforts of those whose iniquity, or incapacity, has occasioned it, are directed to the dissemination of hatred. While war afflicts victor and vanquished alike, those who wage it with hatred suffer the greatest of all losses. For when hatred rules the heart, love of God must die.

So successfully was the campaign of hatred waged during the World War, that its worst evils began to manifest themselves only after Armistic Day. For hatred dictated the misnamed "peace" treaties, and energized enmities which threaten to engulf us in another, and more horrible, World War. Whatever justice may underlie the political aims of the nations now actually at war, it is abundantly plain that if another campaign of hatred is undertaken, Europe and the world can never know unbroken peace.

Actual war may cease because the combatants are exhausted. Should it be followed by another treaty dictated not by justice and charity, but by hatred and lust of power, the world can look forward to nothing but a series of devastating wars. For "safety does not come to the peoples from external means, from the sword, which can impose conditions of peace, but does not create peace," wrote Pius XII in his first Encyclical. "Forces that are to renew the face of the earth must proceed from with-



## DUTIES

CITIZENS who do not jealously protect their rights, do not deserve to have them, and when this indifference becomes general, all will lose them. At the same time, it is characteristic of good citizenship to vindicate rights and to fulfil duties with equal zeal and generosity. Even in these days, when all governments are usurping authority at the expense of the individual, it is not time lost for the citizen to think of his duties. If the state can offend by usurpation, he can fail by infidelity. When citizen and state respect their limitations, both will prosper.

## OUR ENEMIES

in, from the spirit." That redeeming spirit, which alone can save the world, is justice joined with charity.

Fittingly, then, did the Archbishops and Bishops of England and Wales remind their flocks at the outbreak of this war that "hatred is contrary to that serene and gracious spirit to which the charity of Christ compels us." This same "serene and gracious spirit" is revealed in the Statement issued by the American Hierarchy recently in session at Washington. After bidding us to cherish the spirit of charity for all, they remind us that "our primary duty is that of preserving the strength, stability and security of our own nation, not in a spirit of selfish isolation, but rather in a spirit of justice and charity to the people whose welfare is our first and chief responsibility." As has been observed in this Review, to the displeasure of some, there is an isolation which is not a selfish indulgence, but a sacred duty. We shall not help the world by bringing this country into the war. We may be able to help it, if we follow the paths of peace.

Full of wisdom are the words in which the Hierarchy "plead for a spirit of calm deliberation in our own nation," and an "aloofness from emotional entanglements." A deliberately whipped-up emotion that swept deliberation aside brought us into the last war. By following the counsel of the Hierarchy, we can strengthen the will of the American people, and the avowed purpose of the Government, to keep this country out of war.

## SAVING THE C.I.O.

AS the old saw has it, experience teaches, and we hope that the founder of the C.I.O. has learned much from his experiences with Communists in his organization. No labor group in America, not even the American Federation of Labor or the old Knights of Labor, began with a heartier welcome, or received warmer support. From the outset, it was evident that the C.I.O. aimed at a work which the A. F. of L. had not been able to undertake, or at least, had not undertaken; the organization of unskilled workers and of workers in the heavy industries into unions that would support their right to bargain collectively.

When an army is forced to enter an unknown field, blunders and setbacks are inevitable. A competent general allows for them and, if he knows his business, profits by them. The work of John L. Lewis with the United Mine Workers showed that he possessed high qualities of leadership, and it was hoped that he would win even greater battles for organized labor through the C.I.O. The events which crowded fast upon one another in the first year seemed to indicate that the leadership of John L. Lewis had not been overrated but, rather, that its rare quality had never been fully grasped. The C.I.O. counted its members by millions, and it had won notable victories in the steel and automobile industries.

The very success of the new movement, however, has all but proved its undoing. In his reasonable desire to secure an army to enforce his just demands, Mr. Lewis and his lieutenants did not scrutinize too closely the qualifications of the soldiers who flocked to enlist. Soon a motley crew of Communists, half-baked Socialists, and representatives of the "Left," had aggregated themselves to the C.I.O. Probably Mr. Lewis thought that this group would do less harm in his army than they would do were they rejected, and he seems to have had no doubt that he could control them. Certainly, the social philosophy of Mr. Lewis is not, and has never been, Communism. What has given a color of truth to the charge that he is a fellow traveler, if not an actual champion of Communism, is the fact that Mr. Lewis overrated his control when he decided that Communists in his camp would promptly fall into line at his command.

What actually happened is that Mr. Lewis soon found that Lee Pressman, Len DeCaux, John Brophy, Harry Bridges, Mervyn Rathbone, Donald Henderson, Ben Gold, Michael Quill, Abram Flaxer, Wyndham Mortimer, Richard Frankenstein and Joseph Curran, were a few of many who occupied key positions in his organization. Whether these individuals were Communists or merely sympathizers with Communism, is not of great importance. But the fact is, as Benjamin Stolberg has shown, in a series of articles published in the New York *Herald Tribune*, wherever these leaders controlled a C.I.O. unit, that unit plumped squarely for the Communist "party line."

There is no evidence of any kind to show that

Lewis sympathized with their highly successful efforts. But it must also be said that Mr. Lewis never denounced in clear and unmistakeable language Communists who, working from within, have nearly wrecked the C.I.O. Occasionally, he had a word of censure for Communism, but not until the convention at San Francisco this year did he come out publicly against Communists in the C.I.O. Stalinist agencies and policies would not be tolerated, he told the Convention, and he warned all regional directors not to hire Stalinists as secretaries, "since there was evidence to show these people served as spies for the Communist party." (*Herald Tribune*, November 27.) At the same time, Bridges, Brophy, Haywood, and others were demoted in the organization. They are not in chains, but, at least, Lewis has clipped their wings.

Has this reform come too late? Is it, in fact, a reform, or simply a move to placate public opinion outraged by the Hitler-Stalin union?

In our judgment, the C.I.O. can be saved to perform the necessary work for which it was founded, but only if it dissociates itself completely from Communists and Communism. It should be clear by this time that the aim of the Communist is not the welfare of the worker, but the welfare of a party controlled by Stalin. These two aims are wholly incompatible, for the American worker has nothing to look for from Stalin but slavery.

The C.I.O. can yet save itself, and we believe that it will. But it must guard its gates against Communists and all other traitors to organized labor.

## AND THE A. F. OF L.

TURNING to the other camp, we find William Green, president of the A. F. of L., lecturing Thurman Arnold, of the Federal Department of Justice. Congress, protests Mr. Green, never intended that a union should be prosecuted under the anti-trust laws.

That is true, but it is not the whole case. What are some of the offenses, said to have been committed by unions and employers, which the Department of Justice is investigating?

Among them is a scheme "to enforce systems of graft and extortion." Another is a plan "to compel the hiring of useless and unnecessary labor," and "to enforce illegally fixed prices." Glancing at another count, we find that Mr. Arnold complains of plots "to destroy an established system of collective bargaining." Other offenses have been cited by Mr. Arnold, but these will suffice.

It seems incredible that Mr. Green should have placed himself in the position of a defender of these criminal and immoral practices. No union can have any possible interest in encouraging crime. Nor ought any union object to a Grand Jury investigation by a responsible public official, who has come across *prima facie* evidence that grafters and other criminals are preying upon its members.

Organized labor can take care of its open enemies. What it needs is protection against some of its leaders.

## THE FORERUNNER

OF old was it written by Isaias the Prophet: "God himself will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for the waters are broken out in the desert, and streams in the wilderness." (xxxv, 4-6.) In vision, the Prophet saw the coming of the Messiah Who would manifest His mission to the people by His power as God over all nature.

Centuries passed. The Saviour had come, but many who saw Him and heard His words did not recognize Him. Among them were wise and good men who had earnestly studied the Scriptures, but for the time their eyes were closed. It was customary for men of this type to associate themselves with a leader, learned in the Scriptures, and conspicuous for holiness of life, and under his guidance give themselves to study and prayer, as they awaited the redemption of Israel. Conspicuous among these leaders was the great Precursor of Our Lord, John the Baptist. He had many disciples, and as we read in the Gospel for tomorrow (Saint Matthew, xi, 2-10) he sent two of them to Our Lord to ask: "Art thou he that art to come, or do we look for another?"

There was no doubt in the mind of the Baptist, for he had proclaimed Jesus as the Messiah at the time that Our Lord began His public mission. What the Baptist wished was to introduce his disciples to Jesus, allowing them to hear Our Lord's proclamation that He was in truth the Messiah foretold by the Prophets. Permitting the disciples to question Him, Our Lord answers them in the language of the ancient seers. "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." Our Lord could not have employed language more fitting to convey to the disciples His affirmation that He was the long-expected Messiah, foretold by the Prophet.

As the disciples returned to report to John, Our Lord preaches "to the multitudes" a panegyric of this stern and austere, yet singularly lovable, man who had been chosen by God to prepare the Chosen People to receive the Messiah. At this time, the Baptist had been cast into prison by Herod whom he had rebuked for an unlawful marriage. No "reed shaken in the wind," the Baptist roundly denounced sin in high place as well as in low, and called all, publicly when necessary, to repent. His austere life added force to his sermons, for the people knew that he was no man "clothed in soft garments," living in luxury while he preached penance to others.

In the words of Jesus, the Baptist was more than a prophet. He was the "Angel" of whom it had been written that he was to make ready the way for the Messiah. Here again Jesus proclaims His mission; John in his prison had preached it, and soon would preach it more eloquently by his martyrdom. May we, as we recall the mission of John, preach it by the purity of our lives.



# CORRESPONDENCE

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## RUSSIAN POLICY

EDITOR: It is not unexpected that the Communist party has turned about to open an attack upon the Catholic Church.

All this is a part of Russian foreign policy and in keeping with the minds that dominate it. Not only will we find Communists baiting Catholics: already there is a trend towards anti-Semitism. Both a drive against organized religion and a drive against Jews fits in with Russian foreign policy of the moment. Nor does it necessarily stop here.

If Russia can gain from stimulating race riots in America, do not be surprised if Earl Browder mounts the stage at Madison Square Garden to speak out against the Negro. A few months back, when Russian policy demanded a campaign against Japan, the Communists led our anti-Japanese demonstrations. Tomorrow it might be a campaign against our policy in the Philippines, if such a policy aids Russia in its dealings with Japan.

There can be no defense against Communism, however, by calling Stalin names or by preaching the glories of our democracy. We must make our democracy work. It is heartening, therefore, that Catholics are taking leadership in matter of inter-racial justice and the organization of workers. For as long as we are staggered under a load of 12,000,000 unemployed, 13,000,000 oppressed Negroes, low wages for those fortunately employed and other like problems, nothing is gained by talking about democracy. We must make the system work.

That the great Catholic Church has set itself to this task is something to be cheerful about.

New York, N. Y.

GEORGE STREATOR

## GAG RULE?

EDITOR: An editorial, *The Right to Petition Congress* (AMERICA, November 11), states: "The notable address of the Most Rev. J. L. Beckman, S.T.D., Archbishop of Dubuque, during Father Coughlin's radio hour on October 29, probably recalled to many listeners Adams' fight of a century ago against gag rule. 'There are individuals aplenty,' said the Archbishop, 'who need a retreat from the glamor of Government and Governmental patronage!'"

Should one conclude that the phrase, "individuals aplenty," refers to Monsignor John A. Ryan and possibly also to Bishop Sheil, by chance even to the memory of Cardinal Mundelein? All of these priests have expressed opinion opposed to that expressed by Archbishop Beckman on October 29.

In this notable address, the Archbishop declared that there should be a house cleaning in the American Catholic Church. Of whom or of what should the Church be cleaned?

Have Dr. Ryan and others sought to deny to anyone the right of petition or free speech?

The writer of this letter is not unduly interested in the opposing opinion of the debate between Father Coughlin and Archbishop Beckman on the one side and, say, Monsignor Ryan and Charles Fenwick on the other side. The writer is interested, however, in the attempt to settle the debate by characterizing all opponents as "individuals aplenty who need a retreat from the glamor of Government and Governmental patronage." There is a subtle insinuation in this phrase that needs clarification or retraction.

Baltimore, Md.

HENRY BOGUE, JR.

## LION TAMER

EDITOR: For English insolence the letter of Marion Rieckelmann Soldati cannot be surpassed (AMERICA, November 4). Speaking of our Irish lack of Christian charity, I would like to remind the writer that we have produced no counterpart of Father Bernard Vaughan, who roared from the pulpit in Farm Street for the murder of Germans. And is it true that the English are no longer "the bold bad men of Europe and the Seven Seas"?

England's high-salaried public officials run singularly true to type in treachery. Thus we find "Grey's faith" in Ireland in 1536, Cosby's in 1577, Clive's in Bengal in 1757, Lawrence's in Arabia in 1915-18 and Chamberlain's in Poland in 1939. In each of these instances the betrayal was with a kiss.

Then, too, she was mowing down the Afghans in 1938 as she mowed down the Hindus in 1857-59. And she is preaching democracy with machine guns in Palestine today as she preached it in Ireland from 1916 to 1921.

We Irish are not the only race who have learned by experience that her word and her oath are equally without value. The great Chinese statesman, Lord Li Hung Chang, says in his memoirs that all European diplomats lie with the ease of a Nanking bird-owner, especially the English.

It ill becomes an English Catholic to question the Christianity of the Irish people; the debt they owe us is too great. To begin with we emancipated them. And if the story that O'Connell asked God's pardon for having done so is not true, at least it is *bien trouvé*.

But to return to their debt. Edmund Burke is credited with having said that the Catholic population of England at the close of the eighteenth century was 5,000. Today I believe it is about 2,500,000, mostly descendants of the "unforgiving Irish." Purcell in his life of Manning quotes a letter from the Cardinal to Monsignor Talbot (1868) in which he wrote: "the thing that will save us from low

views about the Mother of God and the Vicar of Christ is the million Irish in England and the sympathy of the Catholics in England. These two things are with anyone who speaks up to the highest note on these two great truths. I am thankful to know that they have no sympathy for the watered, literary, worldly Catholicism of certain Englishmen."

Marion Soldati is unnecessarily perturbed about us "unforgiving Christians." We will do as Rome does and forgive England the sinner when she repents.

New York, N. Y.

KATHERINE G. EVANS

## POLISH RETORT

EDITOR: So Subscriber from Denver (November 11) did not like *Poland, the Bastion of Our Civilization* and will have no more of Belloc in AMERICA!

I suppose it may be presumed that AMERICA is ready and willing to make every reasonable effort to satisfy and please its readers. If my supposition be correct, may I suggest that you start printing serially good old Adolph's *Mein Kampf* in Gothic-lettered German so as to appease and restore cheer and contentment to the heart and soul of Subscriber?

This subscriber is confessedly one who resents being moved to tears by such tunes as *Comin' Thru the Rye* and *Roamin' in the Gloamin'* and would chew up his pajamas and bite off a leg of his pet canary should *Polen ist noch nicht verloren* reach his sensitive ears through the radio.

Unfortunately, AMERICA is not yet equipped to play melodies that might fit the varied moods of its subscribers, but some among the small stations do put on tunes requested by their patrons. So, retired to his woolen socks and flapping slippers, the old Dutch pipe between his knees, with the mile-high air of Denver, could not Subscriber ask his station to play for him some such tune as *Deutschland ueber alles*, a stirring and tear-provoking tune. And, as a touch of being up to date, Subscriber should not pass up the inspiring Nazi tune, *Horst Wessel*.

Winona, Mich.

J. F. CIEMINSKI

## PROHIBITION

EDITOR: In your Comment (October 14) some rather harsh words were written concerning Prohibition and "the host of subsequent evils brought down on our heads" by it; and that "never was crime of the vilest kind more rampant, never drunkenness more prevalent, never did young boys and girls succumb earlier to the evils of intoxication."

In the same edition, in an article, *We Fight in Their War? Why?*, John P. Delaney wrote: "Our country cannot stand the shock of another war. Morally, industrially, religiously, we still carry the unhealed wounds of the World War, brief as was our participation."

I wonder just what was the cause of the distressing conditions which followed in the wake of the

World War. Was it Prohibition, as contended by your commentator, or was it the awful war itself, as stated by John Delaney? I will merely point out that the evils referred to were not peculiar to the United States, but prevailed in even more shocking measure in the greater part of the civilized world where the word *Prohibition* was regarded as simply another Americanism. Your commentator probably overlooked this important fact in his haste to take a kick at the Prohibition Amendment, now so dead; but he should not have underestimated the intelligence of the readers of AMERICA.

Without setting myself up as a Prohibitionist, nevertheless I do think the idea in general had its good points and that the phrase, "more sinned against than sinning," might well be applied to the experiment. After all, our laws are full of prohibitions and must-nots, so that the word is always with us, whether we like it or not.

Opium, morphine and other habit-forming products are wisely restricted in their use, and there were and still are many well-intentioned people who felt and still feel that habit-forming intoxicating liquors should also be restricted in their use.

However, as regards the Prohibition Amendment, it seems only fair to point out that it failed of its purpose, not because of itself, but because of its lack of enforcement by corrupt public officials with no regard for their oath of office, together with lack of cooperation in an attempt to give the Act a fair trial, at least, by many in positions to influence the attitudes and lives of those in their charge. A particularly unfortunate and sad sequel to this latter circumstance was not so much the liberal and "tolerant" attitude toward liquor thus established in the minds of many of the common folk, but rather the extension of this attitude in them toward other more serious occasions of sin, and even sin itself.

Boston, Mass.

MICHAEL J. RYAN

## PAX

EDITOR: Father Hennrich's article calling attention to the Third Order of Saint Francis (AMERICA, October 21) is appropriate during these times when it is most needed and when it is not so well known among the laity.

However, there are numerous sons and daughters of Mother Church who have found this peace in other lay families connected with the various Orders, namely, Benedictines, Dominicans, Carmelites, etc.

Particularly I would like to draw to the attention of your readers the rebirth in the last few years of the oldest of these lay affiliations, the Oblates of Saint Benedict.

I do not wish to take up your space describing the Benedictine way of life, but if any reader is seeking that peace which the world cannot give, I would advise him to write to the nearest Benedictine monastery or communicate with me at the Convent of the Society of Christ Our King, 625 N. 43rd St.

Philadelphia, Pa.

FRANCIS ROWAN



# LITERATURE AND ARTS

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## A NOTE ON LEFT WING POETRY THAT STRIVES TO SAVE THE WORLD

A. M. SULLIVAN

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LIFE and poetry in their essentials never change, but fashions in rhetoric and metrics do. English poetry has had many cycles from the Saxon alliteration of *Pier's Plowman*, the French influence on Chaucer, the Italian invasion with the Madrigal and Sonnet, the Puritan reaction with Milton, the stylists of Queen Anne with Pope as a leader, the nature revival with Wordsworth, the romantic rebirth in the poetry of the Victorians, the revolt of the imagist school in the United States and the rise of the social reform poets after the world-wide economic debacle beginning in 1929. The pendulum swings between faith and negation, excessive national spirit and a treasonable internationalism, but always hidden beneath the surface ebb and flow is the unchanging substance of poetry that makes Chaucer, Herrick, Coleridge, Emily Dickinson, Whitman, Poe, Housman and Frost great poets by any standard of comparison in any time.

Who then are the moderns? What are they trying to say? How are they daring to say it? What are their apparent virtues and faults?

The moderns, typified by the precocious Englishmen of whom Auden is the leader, make certain commitments to innovators of yesterday—tipping their caps to the metaphysician Donne, to the verse innovator Gerard Manley Hopkins, to the prober of the psyche Sigmund Freud, and the economic revolutionist Karl Marx. Thomas Hardy's rationalism pleased them and Yeats' durable mind intrigued them.

If they saluted Donne, Hopkins and Freud they thumbed their noses at Swinburne, Browning and eventually T. S. Eliot, on whose early cynicism they were weaned. These poets are consumed by anger and warped by a sinister philosophy which allows no faith, or rather a spurious kind of faith. They have candor and a quality of unrest, which may be angelic or diabolic, and it results in a kind of poetry which cannot be ignored, even if it is to be forgotten eventually.

The sanest and most articulate of the group of "Left Wing" Britons is Cecil Day Lewis, whose essay *A Hope for Poetry* states with a calm analysis the campaign for a new technique, and a newer

poetic order. Lewis, after examining and limiting their apparent debt to "ancestors" says:

Christianity may seem to have failed in its task of civilizing religion, but we do not pretend to have found here a substitute for religion or require that such a thing should exist. We claim for these "real ancestors" only this: that great men, heroes, men who have seemed to live at a higher pressure than the rest, can brim over into posterity.

These writers find "the poetry is in pity" taking the cue from the tragic Wilfred Owen who was killed at the Sambre Canal in the World War. The answer might be that "the poetry is in the faith," but these young men are still sulking against the High Church of England, and the imperial snobbery, so they raise the clenched fist for Stalin's ideology of no god, and no class distinction. But they are all violent evangelists, intolerant of the dissenters, as is evidenced by their rancor toward Eliot for taking refuge in the shadow of Westminster Abbey and the monarchical coat-of-arms.

While the Left-wing poets have a common front against the church, state and economic order they dislike, they have little in common as to ideals to replace the old order. In America, the querulous young men and women, notably Kenneth Fearing and Muriel Rukeyser, are critics of American economics, and Fearing is especially talented in his use of slang which he employs with shrewder effect than the older and now more respectful Sandburg. Miss Rukeyser has a single and somber note, occasionally powerful in symbol, but insistently bitter.

Some of the younger poets state that they are writing for an audience of the common people, the submerged majority, but they have no evidence of a reading support among the literate laboring classes. The so-called "common" people who are distinctly uncommon when subjected to classification, reveal no appetite for the poetry of labels. The mob which is so capable of insane anger when aroused, is hopelessly sentimental when distributed to its component parts around a radio, or in a picture show. If the high shafts of the indignant poet fall short of hitting the robber baron in his penthouse, the intellectual pity also fails to comfort the oppressed.

A poet like Vachel Lindsay, who was predominantly emotional, finds favor with any audience, regardless of literacy, or social standing. He cried out against injustice, in the hot passion of poetic symbol, and not in the chilling artifice of the philosopher. Lindsay had indignation but he had faith to give his indignation a sense of direction.

The poet's canvas is broader than the day or the year. He is the interpreter of the age, and should be able to achieve by lyric or narrative verse more of the flavor of his generation than the historian or journalist. Carl Sandburg, Kenneth Fearing and John V. A. Weaver have attempted to put a sample of contemporary speech and temper into the hardness of poetry for posterity. They come closer to popular appreciation than the Auden coterie which speaks a special language among the elect, but who are unintelligible to the very masses which they profess to love.

Negation takes many shapes and colors in the chorus of disillusionment and denial of the poets. Edgar Lee Masters has a healthy cynicism but he is a patriot. MacLeish has veered to the "Left" and is the hub of a wheel of young writers to whom Fascism is, or at least was, important as a foe.

Poets have sided with the oppressed, often to find their sympathies wasted or exploited through the treachery of leaders. Issues are no longer confined to the tyrant and the slave. The aspect of liberty as a sharply focused objective is fogged by economic and religious philosophies. It becomes increasingly difficult to write poetry around dialectics in which the relative tyranny of the dictator or the mob is debated. Messrs. Stalin and Hitler have demonstrated that they are opportunists rather than idealists. The Berlin-Moscow pact was a wet blanket on the fiery enthusiasms of the "fellow travelers" in the arts. Bales of manuscript are ready for the furnace, some discarded in a bitter silence, others flung aside with a frank *mea culpa*, particularly in the cases of Stephen Spender, the English poet, and Granville Hicks, the American critic.

America has a concept of liberty of an infinitely greater poetic promise than Russian ideology which infected so many of our talented young men and women, robbing them of the intense nationalism which is the root of great poetry, and the faith in God which is the torch in their hands.

There is always the trend of action and reaction, even within the life of a poet. Who can forget the challenge of Browning to elder Wordsworth, when the latter became the Laureate, "just for the riband to stick in his coat." When the poets of the social ideals find their shrine an unholy hangout for pariahs of the eternal sophistries they may drop the strident voice and try singing again.

Poets are by nature idolaters, they are by instinct rebels, they are by heritage prophets. But they have at times espoused wrong gods, wrong causes, and wrong philosophies, but not for long. The post-war disillusion began with Sassoon's volume, *Counter Attack*. It has received momentum in both continents from MacLeish in America, Rilke in Germany and Roy Campbell in South Africa, and there

was poetry in their anger. If the war poets registered defiance to the Horatian motto *Dulce et decorum est pro patria mori*, the poets of the economic collapse sought a new ideal, one in key to their cynicism, their hatred of the tradition and the God who seemed to apply the Malthusian principle to the population of Europe.

But as time elapses, the voices of the poets grow confused in the effort to assimilate a philosophy that has no belief in the hereafter, and no poetic justice for the martyrs in lost causes, and no promise of a glorious redemption for heroes. They are beginning to show evidence of fear—not panic—but the fear of the brave man in the dark with his enemy, not knowing when and where the blow will come. Ruth Lechlitner, in her review of Kenneth Fearing's *Dead Reckoning* expresses this apprehension as she points to the prescience of doom. Commenting on Fearing's poem *Requiem* she writes, ". . . in this respect every poem in the book is a requiem—that we meet to say farewell to civilization that is already dead of its long malady, but which nevertheless goes on with the illusion of life, the fake symbols of reality."

Some of these poets have felt like Hercules holding the weight of the earth, and they are surprised when, growing weary of the burden they walk out from under it; and the globe holds its place in the scheme of things; and they are disappointed that chaos does not descend to justify them. What is the "long malady" of earth, "injustice," "hatred," "greed"? What is the essential difference between the Commune that beheaded Louis XVI and Marie Antoinette, and the Commune that murdered the Tsar and his family? What variation in the scheme can the poet find in the ideology that failed Robert Burns and the ideology that deluded Stephen Spender? C. Day Lewis in his essay, *Revolution in Writing*, assumes that the masses are going to interpret the symbols, asides and parables of the poets, saying: "Poetry is of its nature more personal than 'straight' propaganda; the latter is the heavy artillery, the former is hand-to-hand fighting." No, not hand-to-hand fighting, but broadswords versus pickaxes at forty paces, making no contact save the gigantic shadows clashing soundlessly on the wall. The "revolutionary" poets are suffering from "wish fulfilment," dreams of their rôle in a war of dialectics, which neither the laborer nor peasant understands.

The Left-wing poets are brave young men but they are attempting to save the world that is not lost, from a doom that is not written in the destiny of the race. They have confused the spiritual with the clerical and destroyed ikons. They have ignored nature for a less predicable order of events, and they have mortgaged their talents to an ungrateful master. Today they hold burned fingers as the result of picking chestnuts out of the Russian fire. They are crestfallen but they are not lost nor have they altogether wasted their passion. Their forages into strange fields is bound to have influence on the vitality and rhetoric of poetry, particularly when, like T. S. Eliot, they remember the Divine source of the gift of song and return to it.



# BOOKS

## THE INTERPLAY OF STATECRAFT

CHURCH AND STATE. By Don Luigi Sturzo. Longmans, Green and Co. \$5

CHARACTERIZATION of this most ambitious of Don Sturzo's works is difficult. It is a well-documented history, though devoid of footnotes and technical apparatus, of the struggles, relations and interplay of Church and State throughout the Christian era. It is a penetrating study of political creeds and their underlying philosophies. It is sociology, not in the abstract, but in the lives of men and nations in their evolution. Though Don Sturzo did not intend it as such, and perhaps for that very reason, it is preeminently an apologia for the Divinity of the Church. That all through the years the Church should survive the rule of unworthy Popes and worldly prelates, the bitter struggles with princes who tried (and sometimes successfully) to use churchmen and Church for their own interests, that today the Vatican, stripped of material vastness, is a more potent spiritual and moral force than ever in her history, is proof positive that God's hand has been guiding her.

Don Sturzo, expert in theory and practice of political and social doctrine, has traced with masterly hand the entire history of political and social evolution, the influence of Church on statecraft and of statecraft on Church. Individual churchmen have erred. At times it would seem that majority Catholic opinion was mobilized against movements that, in spite of excesses, were bound to purify themselves and prevail. On every occasion it was the Church that brought about the purification to become in the end the champion of all that was worthwhile in the movements. Today we witness once more the closing of such a cycle, as democracy, often brandished as a bludgeon against the intolerance and reaction of the Church, now turns to the Church as to its ablest champion.

Unfortunately, at times, in the telling of his story, Don Sturzo allows his own predilections to color slightly his objectivity. Throughout he is a trifle too harsh towards Catholics who in their conservatism fought the advance of more liberal principles. He fails to realize that just such conservatism, blended with an advocacy of what was good in the movements, finally effected their purification. In modern history he has not yet forgiven Franco and his followers for having emerged victorious. He allows a really petty tone to creep into his writing on the war that has come to a close in Spain. He speaks of it as "the revolt of the generals," and as much as asserts that Franco's enemies were the workmen of Spain. He forgets completely that the whole Falange movement was a movement of social reconstruction with special insistence on the rights of labor. He admits that there can be at times a legitimate armed defence of religion, but advances the impossible theory that such armed defence should be limited to a repulse of individual violent attacks on churches or monasteries.

He is too close to and has been too personally involved in some elements of modern history to be their objective historian. While he accuses, and rightly, one Catholic group of being merely anti-Communist, he himself runs the risk of being wholly anti-Fascist and thus blindly sympathetic to any movement that parades as anti-Fascist. Yet on the whole his evaluation of modern totalitarianism, the logical offspring of the forces of the Reformation, is brilliantly done and should prove the most effective part of his work.

A Jesuit might object to having his Order saddled with the doctrine of tyrannicide. The statement that at the

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time of the suppression the Order was becoming a state within a state, a church within a church, is rather sweeping, as is its corollary that the trust the Popes reposed in the Order "often led them to pursue methods and ways that were not the best from the point of view of a limpid moral rectitude and of respect for the supreme authority." It is not clear whether it was the Popes or the Jesuits who were thus led from the paths of righteousness.

*Church and State* is a stimulating book. Covering as it does the whole Christian Era, evaluating every movement of value in that era, tracing the line of progress in revolution, it is bound to invite criticism, disagreement, discussion. Otherwise it would not be the masterly, fundamental work it is. Through it Don Sturzo takes his place as one of the world's outstanding historians, sociologists, scholars of political science.

JOHN P. DELANEY

## WITH ALFRED NOYES IN HIS ORCHARD-GARDEN

ORCHARD'S BAY. By Alfred Noyes. Sheed and Ward. **\$2.50**

IN an essay stressing the necessity for religion as a basis for genuine poetry, Paul Claudel once said: "... without a general idea of earth or heaven, you may make very nice poetry, you may carve delicate works of art, you may put together very curious and interesting trinkets" but "... you cannot understand the daisy in the grass if you do not understand the sun among the stars." Another distinguished literary convert to the Faith has demonstrated in this book that he can not only carve delicate works of art, but knows and appreciates whence springs the life force of all that is true and beautiful.

Noyes wanders through his garden—reputedly one of the loveliest in England—translating its exquisite beauties into the type of prose and poetry which has become all too scarce in this age of stridency and anger. The seeds planted in the sensitive soul of the poet have blossomed into the twenty-eight essays and forty poems—the largest body of Noyes' lyrics to be published since 1924, three years before he joined the trek to Rome—which comprise this charming book. One need not be a horticulturist to enjoy this descriptive feast; indeed, it would be surprising if this work does not cause a lot of us to turn to that field as the barrenness of modern life is further revealed. Nor does Noyes confine himself to the flora that are

Signs that fore-run His day-break, like that star  
Which drew the wandering Magi from afar.

The human fauna who, in their search for wealth and pleasure, have abandoned nature and in turn the Author of it, come in for their share of the poet's sharp, and at times slightly ponderous, criticism.

The publisher advises those who are sick of war news to read this book, and it is good advice, for those who would devour it most eagerly otherwise are those to whom the war is just another sordid chapter in a blind world.

PAUL V. FARRELL

## CHARLES MAURRAS AND FRENCH ROYALISM

THE RISE OF INTEGRAL NATIONALISM IN FRANCE. By William Curt Buthman, Ph.D. Columbia University Press. **\$4**

IN this book, Dr. Buthman furnishes the first rather complete study in English of Charles Maurras and *L'Action Française*. The title of the book is taken di-



rectly from Maurras' shibboleth, *Le Nationalisme Intégral*. The book has plenty of footnotes and shows a frequent use of the scissors by the author. In plan we have the development of Maurras' Royalism from the anti-republican, anti-individualistic, and decentralizing philosophies of De Maistre, Taine, Déroulède, Maurice Barrès, Paul Bourget, Jacques Bainville, and others, to his own theory of a French nation integrated around a monarchy which would be traditional, hereditary, anti-parliamentary and decentralizing.

In addition to fine and copious details of Maurras' career from his birth up to 1914 where the book leaves him, this volume sheds new and interesting light upon French Anti-Semitism, the Dreyfus Affair, and French Anti-Germanism. Where there is question of fact the author is lucid and even dramatic. But his analysis of French political philosophies is not profound. In a preface of becoming modesty, Dr. Butzman asserts his unwillingness to pass judgment upon Maurras' doctrines. But finally, in a conclusion, he decides to risk his professional scalp and to break a lance against Maurras' politics. Maurras' nationalism, plus French nationalism in general, and Maurras' opposition to French individualism and égalitarianism, are the targets of this Parnithian attack.

It is a rather futile attack, for many able critics would uphold Maurras' defense of *La Patrie* against modern French Liberalism. Maurras' vulnerable heel was in his Stoical traditionalism, a traditionalism divorced from principles. Some day statesmen in France will see that both tradition and principles should govern the City. That will be the day! Both Maurras and Dr. Butzman can see such a project already working, if they wish, in the Government of Ireland, one of the few Christian secular government existing today upon the face of the earth.

Maurras' theories, despite his past disavowels, were for the establishment of the lay-state. Hence his works and the journal, *L'Action Française*, were banned by the Church in 1926. Though this ban was lifted from the journal during the past summer, Maurras' previous works and editions of the *L'Action Française* still remain under a deserved ecclesiastical prohibition. But, as was stated, Doctor Butzman in general veers away from these issues. In so far as his book is an introduction to the present French political situation, it is a painstaking, interesting and creditable performance.

PATRICK J. HIGGINS

## THE AMERICAN WAY OF LIFE

THE LIVING TRADITION. By Simeon Strunsky. Doubleday, Doran and Co. \$3.50

A GREAT many books have been written which emphasize the vast changes that have occurred in this country during the past century and a half, and more particularly, during the past decade of our national existence. The contemporary attitude toward our heritage is almost entirely hypercritical and pessimistic. Where once upon a time people spoke proudly of the conquest of a continent, a very popular phrase in the last ten years has been the plunder of a continent. The present volume sharply challenges this current trend and concentrates attention upon those things which have remained the same through the years. Its theme is the permanent nation.

In somewhat random fashion, Mr. Strunsky, one of the editorial writers of the *New York Times* and conductor of the "Topics of the Times" column, seeks to find out how far the great American Constants are still in operation—Size, Fluidity, Equality, Opportunity, the Frontier Spirit, the War Pensioner, the Cult of Bigness, Political Activity as a Good in Itself. Oddly enough, religion, the most important of all American Constants,

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## LEPERS' CHRISTMAS

To the Editor of AMERICA: Christmas 1939 is a particularly blessed time in these United States where, in contrast to the horrors of warfare, the peace of the Divine Babe may still be found. It is in His Name, then, that The Society for the Propagation of the Faith is once more launching its yearly appeal in behalf of Christ's Beloved—the lepers of the world.

Zealous missionaries, fired with the Master's affection for these unfortunate outcasts, have willingly dedicated their lives and their talents to their physical and spiritual care. Will their charity find no echo in the hearts of Catholic Americans? We ask merely for the crumbs from the table of Christian charity, but we promise the gratitude of the Redeemer and His afflicted lepers.

Gifts from the readers of AMERICA may be forwarded to the Lepers' Christmas Fund in care of your Diocesan Director of The Society for the Propagation of the Faith, or to

Right Rev. Msgr. Thomas J. McDonnell  
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109 East 38th St. New York, N. Y.

finds no place in this informal, factual, calmly optimistic, perhaps too optimistic, review of certain aspects of American life. The conclusion of this working American journalist is that America today is in all essentials the America of one hundred and fifty years ago.

A few of Mr. Strunsky's tolerant observations will certainly be challenged. Is he altogether correct in stating, for example, that after eight years of business depression and mass unemployment the health of the American people showed no ill effects? Has the radical idea in education, as represented in the Progressive School, signally failed to impress itself on the nation? It is difficult to reconcile Mr. Strunsky's assertion that "no one has ever included among the interests the Automobile Interest, or, in denouncing the wicked corporations, has included automobile corporations of such very impressive dimensions as General Motors," with the fact that a jury in Federal court recently convicted General Motors and three subsidiaries of violating the Sherman Anti-Trust Act. Apart from these minor errors of judgment, Mr. Strunsky's large book ably exemplifies, with a minimum of fault-finding, the virtues of the American way of life.

JOHN J. O'CONNOR

## BOOKS IN BRIEF REVIEW

ABRAHAM LINCOLN. By Agnes Brown. Little, Brown and Co. \$2

THIS attractive volume is described as "a biography in pictures," about 175 in number, all excellently reproduced. The tone of the accompanying text is, generally, impartial when treating points in controversy, but it is surely an understatement to write that the proceedings of the military court which tried Booth's alleged accomplices in the assassination of Lincoln "reflected no great credit on those in charge." Again, it is scarcely just to dismiss Jefferson Davis with four adjectives, "handsome, intellectual, logical, opinionated." Davis is properly described by the first three, and perhaps by the fourth, but his Inaugural Address, and his life subsequent to the Fall of the Confederacy, suffice to rank him with all who have selflessly served truth and right.

One or two errors of fact have crept in. Lincoln was not "President Elect" in August, 1860, since the election was not held until November 6, and there is no evidence that the youthful Lincoln "doubtless yearned to go" to Robert Owen's settlement at New Harmony, where there was "a school with thousands of books." Lincoln, had he cared to, could have gone to school in Illinois, as Anne Rutledge did, but while he loved books, he apparently cared little for schools. The youth did not know that, as a genius, he stood in no need of formal training, but it was a healthy instinct which led him to read and reflect, to pick brains wherever he met them, and to avoid schools and pedants. They might have plucked his budding genius.

The story of Mrs. Lincoln's connections with the Confederacy is not quite complete. Not only had she three half-brothers who died in the war as Confederate officers but, in addition, one full brother, who survived, and three brothers-in-law, all Confederate officers, of whom one died at Chickamauga. These, however, are but minor flaws in a book which can be heartily recommended, particularly for young people.

PAUL L. BLAKELY

KEAN. By Giles Playfair. E. P. Dutton and Co. \$3.50  
FOUR biographies have been written of Edmund Kean, peerless tragedian of the early nineteenth-century English stage. But Mr. Giles Playfair has unearthed new evidence on his birth and early life, and has therefore felt it worth his time and study to write a new biography.

He places his birth definitely as March 17, 1789, the



place Gray's Inn, London, his mother Ann Carey and his father Edmund Kean, n'er-do-well brother of the then popular Moses Kean, mimic. The actress Charlotte Tidswell, who many thought was his mother, brought him up and trained him for the stage.

At fifteen he became a strolling player, determined to be great, in spite of inconceivable hardships. He overcame every handicap—diminutive stature, inadequate voice, extreme poverty and social ostracism. He was endowed with a tremendous ambition, immense capacity for work, superlative courage and a consuming desire to be a gentleman. He climbed to the pinnacle of his profession and remained there, more or less securely, until his untimely death in his early forties.

His thoughtful and thoroughly worked out delineations of his Shakespearean rôles, notably Shylock, Richard III and Othello, have ever since served as models of interpretation for succeeding generations of actors. David Garrick had been regarded as supreme in the theatre, while the Kemble family was dear to the hearts of playgoers, but their style was more artificial. Kean worked out a more realistic method in his portrayals.

As a man, Edmund was a lamentable failure, undermining his health with every dissipation. He was vain, hypersensitive, tyrannically jealous and pitiably weak. His conspicuous immoralities are not condoned, but his virtues are brought out. The story of the tragic frailties of this pathetic little man is a sad one, but the picture of the robust world of the theatre in those days is highly interesting. The petted stars of the present day would have been helpless in facing the vociferous audiences who expressed their every whim loudly and unmistakably. The gentlemen of the press never failed to state their opinions definitely and mercilessly according to their moods.

CATHERINE MURPHY

THE BIBLE OF THE WORLD. Edited by Robert Ballou. The Viking Press. \$5

THIS book of over 1,400 pages contains selections from the Sacred Books of Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, and of the Old and New Testament. All these sacred books are called Scriptures, a term which may be taken in the subjective sense of the views of the adherents of the several religions, but is restricted to the Old and New Testaments by those who accept the uniquely true Revelation of God.

W. J. MCGARRY

MRS. MORTON OF MEXICO. By Arthur Davison Ficke. Reynal and Hitchcock. \$2.50

MRS. MORTON was a stoical agnostic old lady who lived in quiet retirement in a tranquil villa beside Lake Chapala. She carried an ebony walking stick with a top of real silver, and walked clump-clump about the streets of the village as if she were twenty—a real *fenomeno*. Her servants included a spry house-boy, a Madonna-like cook, and a mildly mad gardener. She did not believe in a Future Life and she did not trust the priests, politicians, business men and soldiers who served the Church, State and Property. She saw the human race as "a crowd of maddened people in a lifeboat who had forgotten to row for land and were struggling to hurl one another to the waiting sharks." In a series of sharply etched incidents, Mrs. Morton shelters a Mexican general on the run, befriends a burro which was being tormented by its owner, discusses Mexican affairs with a British vice-consul from Mexico City, and donates a Crucifixion painting to the village church. When her house-boy is shot down by the military for lighting a candle in a closed church, she prevents bloodshed in the village. And then she dies.

Mrs. Morton resembles many people today in that she was tolerant of everything and believed in nothing. She leaves to other incorruptible spirits the task of defending "the lonely integrity of the soul." From a technical point of view, this novel is deserving of high praise; but neither Mrs. Morton nor her philosophy of life particularly appealed to this reviewer.

JOHN J. O'CONNOR

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# THEATRE

THE WORLD WE MAKE. Mr. Sidney Kingsley is the adapter, director and producer of the *The World We Make*, now on the stage of the Guild Theatre. The play was taken from Millen Brand's book, *The Outward Room*. By giving all his time to any one of his three jobs, Mr. Kingsley might have made a brilliant success of the drama. As it is he built the structure on quicksands which were as obvious as they were shifting.

Consider the story. Mr. Kingsley's heroine is a young girl well-born, well-bred, conventionally reared, but nervously wrecked by the death of her brother. She is put into a sanitarium for a cure, but is not helped by the treatment. She escapes from the institution, and finds refuge and work in a laundry.

So far, so good. Many a nervous wreck has been built up by a new environment or a new occupation. Our heroine, Virginia McKay, has both. The laundry is the real thing. Its workers are real human beings. Among them, as a self-supporting worker, Virginia could have found renewed health and poise. But that is too simple for Mr. Brand and Mr. Kingsley. Their notion, briskly carried out, is that the girl must immediately become the mistress of a fellow factory worker. He is a well-meaning and decent chap who would have helped her to live respectably. But their play must have "drama" and "sex interest." The two young people, after twenty-four hours of acquaintance, settle down to a "life of sin." As a sop to morality they marry six months later, as the climax of the play. In the meantime they have jogged along in a routine imitation of the married lives of their tenement neighbors.

There is absolutely no excuse for their departure from standards. There is not one dramatic situation in the play which is helped by their defiance of the moral law. They have not even the excuse of strong emotion. They are presented to their audiences in a situation which neither of them would have entered in real life, and solely because the book-author and adapter-producer thought they would be more interesting to audiences in this situation. That entire presentation, in my opinion, is contemptible.

Of course the play is well acted—especially by Margot, a brilliant new-comer to our stage. There is an impressive list of laundry helpers and tenement dwellers who have not much to do, but do it admirably; and the wet clothes in the laundry, like its steam, are vividly realistic.

VERY WARM FOR MAY. Like the titles of most of our plays this season, this particular title has little to do with the musical comedy to which it is attached, and which is now on the Alvin's stage under Max Gordon's direction.

It is all about an amateur entertainment a group of young people are getting up in a country barn. There is some good music by Jerome Kern, and a rather dull libretto by Oscar Hammerstein II. There is also much good singing and dancing,—the latter directed by Albertina Rasch, and the company on the whole is excellent.

One ballet is too lightly clad in one scene; but in another scene Maxine Barrat and Don Loper do one of the most exquisite dances offered New York in several years. There are occasional vulgar lines in the offering, and there are many moments of real beauty in tableaux and settings. Grace McDonald, Eve Arden and Maxine Barrat are as clean in their work as fresh snow drops. There are a few others in the cast to whom the same tribute cannot be offered. In short, *Very Warm for May* is not all we expected from the inspired collaborators of *The Show Boat*, but it runs true to the usual revue formula of the day.

ELIZABETH JORDAN



## FILMS

**DAY-TIME WIFE.** This is a fair example of what advanced critics call escapist entertainment. It is polished and pointless, developing a twice-told tale of what Hollywood thinks is married life within the narrow limits of sophisticated comedy. Gregory Ratoff has directed the film in that annoying, sly manner which invites impressionables to think that there is more in the story complications than meets the censor's eye, but since he is dealing with situations and characters which are standard for all such marital farces, the effect is less harmful than absurd. When a wife fancies, with reason, that her husband is interested in his secretary, she gets herself a job in order to reclaim him. Her own experiences with an amorous employer lead to the expected reconciliation. Tyrone Power cuts rather an odd figure in the business world, but since the film's interest is not in his executive ability, he ornaments the cast. Linda Darnell, Warren William, Wendy Barrie and Binnie Barnes lend support to the mechanical plot, but there is nothing they can do to hide the fact that this is *thin gruel for adults*. (*Twentieth Century-Fox*)

**RENO.** It is remarking the obvious to build a plot on an expose of the Reno divorce mill at this late date, but this film has a pseudo-historical justification. The growth of the town is linked with the career of a lawyer whose practice is threatened when the mining population shifts to other fields. He proceeds to lure a new kind of gold-digger by publicizing the town's lax divorce laws. However, to give the plot an air of righteousness, the conniving attorney is disbarred, his wife divorces him and, years later, he prevents his estranged daughter's divorce by the lofty expedient of cheating her out of her money in his new rôle as professional gambler. The tortuous plot rather obscures the heavy irony, and the logical strictures on divorce never materialize in the sentimental solution. The direction is melodramatic, but Richard Dix and Gale Patrick are convincing enough to give the film a transient credibility. *Adults will find it average fare.* (*RKO*)

**THE SECRET OF DR. KILDARE.** The human side of medicine continues to be fairly engrossing as young Dr. Kildare sets out again on a personal quest, leaving his crochety mentor, Dr. Gillespie, to the not inconsequential task of finding a new pneumonia serum. This episode maintains the high level of interest of the series partly because of a fresh plot but more because the pivotal characters wear remarkably well. In this instance, Kildare takes a professional interest in a girl who has lost her sight, and he has the satisfaction of tracing the blindness to a suspected neurosis. The romantic complication sets in when his attentions to the patient are misunderstood, but the affair ends on a happy note all around. Lew Ayres and Lionel Barrymore carry the burden of the acting with easy assurance, and are aided by Laraine Day and Helen Gilbert. This is *worthwhile for adults*. (*MGM*)

**BLONDIE BRINGS UP BABY.** The very human Bumsteads run into a combination of new and old problems in this consistently amusing comedy. Frank R. Strayer has also taken time out for some effective pathos in telling the story of Baby Dumpling's early school days. There are camera tricks to heighten the fun, but it is on the quieter domestic comedy that the production chiefly depends. Penny Singleton, Arthur Lake and Larry Simms again invest the cartoon characters with delightful reality, and the picture is recommended *light fare for family consumption*. (*Columbia*)

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**WANTED.** Copies of *THE CATHOLIC MIND* for March 22, 1938. Vol. XXXVI, No. 846. The America Press, 53 Park Place, New York, N. Y.

IN the long distant past psychologists discovered that if sufficient finesse is employed even glaringly obvious facts may be denied with success, and with this discovery the art of denial witnessed a tremendous development. . . . In modern times the old art appears to be in a decadent stage. For a time in the last few years the Communists and their fellow travelers seemed to be acquiring to some extent the ancient finesse and succeeded in befuddling the minds of many Americans concerning the most obvious facts. . . . But since the Soviet-Nazi pact the denial experts have been manifesting apprentice clumsiness rather than facile art. . . . Witness in the case of organizations well known to be Communist-dominated the recent amateurish denials that they were Communist-dominated. . . . Witness the statement made a few weeks ago by Dr. Harry Ward, professor in the Union Theological Seminary: "I know that there is no personal dictatorship in the Soviet Union." . . . Such efforts instead of obfuscating the obvious clarify it. . . . If the trend toward fatuous denials continues we may soon be reading dispatches like the following. . . .

New York. Mrs. S. O. Naive at her press conference yesterday denied that the American and National Leagues play professional baseball. Confronted with the fact that admission is charged, she said: "The money thus obtained goes largely for charity." Queried concerning the numerous, well-substantiated accounts of player salaries, she retorted: "I don't believe these reports. They are put out by ball-player-baiters." The big-league players devote their time free of charge to bring light and joy to the democracy-lovers who throng the grandstands, she maintained. Mrs. Naive will speak tonight on the subject: "How to Hire a Maid," and tomorrow night on the topic: "How to Fire a Maid." Next week she will commence a nation-wide lecture tour involving 847 assorted topics. . . .

Chicago. George Innascent, founder of the Innascent Liberals Society, speaking yesterday before the organization's annual convention, denied that the Communist party is Communist-controlled. "It is getting so in this country now that a man cannot follow the principles of Marx and Stalin without being called a Communist," he shouted while 2,000 liberals shook the roof with their applause. Another dome-shaking salvo greeted his denunciation of Finland. "The unprovoked attack on our great, peaceful Fatherland, Russia, by the aggressor nation, Finland, arouses horror among all true American liberals," he roared. In the Communist party there are no Communists either among the rank and file or among the officers, Mr. Innascent said. The Dies Committee would not believe him when he informed them on this point, he declared. "This demonstrates how incredulous the Dies group is," he added. . . .

Detroit. A new wave of denials swept the country last week. . . . In this city Harry Gullibel denied that Joe Louis defeated Tony Galento in their recent bout. Galento knocked Louis out, he maintained. . . . In Chicago, Wm. Sappe denied that the University of Chicago football team is the worst in the country. Two others are the worst, he declared, but could not recall their names. . . . Spurred on by the growing volume of denials by amateur deniers, a group of New York men formed a corporation to issue denials by experts. A spokesman said: "Our business will specialize in issuing convincing denials. Our denial issuers will be trained experts in this field. We will deny anything for anybody at a reasonable rate. A large trade is expected especially from Communists and fellow travelers." **THE PARADER**